



# Metalogos:

## The Gospels of Thomas & Philip & Truth

Ecumenical Coptic Project  
T.MNT.CON Μ.ΠΕ.ΧΡΙCΤOC  
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‘Wonder at what is present!’—*The Traditions* of the Apostle Matthias

### Introduction

**In** December of 1945 two Muslim Egyptian farmers, Muhammad ‘Alí al-Sammán and his brother Khalífah ‘Alí, found over 1100 pages of ancient papyrus manuscripts buried by the east bluff of the upper Nile valley. The texts were translations from Greek originals into Coptic, the Hellenistic stage of the ancient Hamitic language of the Pharaohs (Gen 10:6). This evolved after the invasion of Alexander the Great in 332 BC, and was subsequently replaced by Arabic as the Egyptian vernacular following the Muslim conquest of 640 AD. Coptic was thus the tongue of the primitive Egyptian Church, and remains its liturgical language unto the present day.

The site of this discovery, across the river from the modern town of Nag Hammadi, was already famous as the location called in antiquity XHNOBOΣKEION (‘Goose-Pasture’), where in 320 AD Saint Pachomius founded the earliest Christian monastery. Less than a half-century later in 367 AD, the local monks copied some 45 diverse religious and philosophical writings—including the Gospels of Thomas, Philip and Truth, as well as part of Plato’s Republic (588A-589B)—into a dozen leather-bound codices. This entire library was carefully sealed in an urn and hidden nearby among the rocks, where it remained undetected for almost 1600 years. These papyri, first seen by scholars in March of 1946,<sup>1</sup> have since 1952 been preserved in the Coptic Museum of Old Cairo. The earliest photographic edition of the manuscript of the preeminently important Codex II was edited by Dr Pahor Labib (Cairo: Government Antiquities Dept, 1956). (photo of papyrus page)

The author of the Gospel of Thomas is recorded as Thomas the Apostle, one of the Twelve. The text is a collection of over one hundred sayings and short dialogues of the Savior, without any connecting narrative. A few Christian authors in antiquity quoted from one or another of its logia as Scripture—for example Sayings 2/22/27/37 by Clement of Alexandria (*circa* 150-211 AD) in his Stromata (Patches)—but without explicit attribution to Thomas. Then 100 years ago at Oxyrhynchus in Egypt, there were discovered a few fragments of what we now know to be a prior Greek version of Thomas, datable by paleography as follows (these are linked from the respective logia in Thomas):

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<sup>1</sup>Jacques Schwarz & Charles Kuentz, Codex II, in a Cairo antiquities shop.

PapOx 1(a)(b)	Th 26-33 & 77	200 AD
PapOx 654 <sup>2</sup> (a)	Th Prolog & 1-7	250 AD
PapOx 655 (abc)(d)	Th 36-39	250 AD

—see [Biblio.11](#). The more recent discovery of the [Sahidic](#) (S) Coptic version of Thomas has finally made this Gospel available in its entirety. Yet further evidence, such as the [asyndeton](#) in logion 6, reveals an underlying Semitic source document (see Guillaumont, [Modern Scholarly Comments](#)). As indicated in the [press release](#), almost all biblical scholars who have been studying this document since its first publication have now concluded that Thomas should be accepted as *an authentic fifth Gospel*, of an authority parallel to John and the Synoptics. It is particularly to be noted that several of the logia in Thomas ([12/24/28/37](#)) are evidently *post-resurrection* sayings.

[The Gospel of Philip](#)—as can be inferred from its entries [51/82/98/101/137](#)—was composed at least in part after 70 AD by Philip called the Evangelist (*not* the Apostle), who appears in the Book of [Acts 6:1-6/8:4-40/21:8-14](#). There is no known previous reference to or citation of this complex scripture, which is a Sahidic (S) translation of an elegant series of reflections on the Abrahamic tradition, on Israel and the (incarnate) Messiah, whilst elaborating a metaphysic of Spiritual Idealism. ([Typeset page from Philip](#))

[The Gospel of Truth](#) was composed in about 150 AD by Valentine, the famous saint of Alexandria (born *circa* 100 AD). A continuous interwoven meditation on the Logos, it was scarcely mentioned in antiquity—and until its discovery at Nag Hammadi (in the [Subakhmimic](#) dialect, A<sup>2</sup>), not even a phrase from this noble composition was known to have survived. (The opening five sections are [online](#) in audio format. Also online is a preliminary version of another sublime text from the Nag Hammadi library, which may also be by Valentine: [The Supremacy](#).)

In the early years following the discovery of these documents, and before they could be given sufficiently careful scrutiny by scholars, it was commonplace for them collectively to be labeled ‘gnostic’ (see e.g. Grant & Freedman [1960], in [Modern Scholarly Comments](#)). This has always been a generic term for the Mediterranean mixture of anti-sensory mystery cults of the early centuries AD. ‘Gnosticism’—whether oriental, platonic, mystery-religion or theosophical—by definition considers the perceptible universe, including our own incarnate lives as well as all human history, Biblical or otherwise, to be *inherently illusory and/or malignant*. On the other hand, the unequivocal view in the Old Testament and the canonical Gospels is that this universe is neither unreal nor evil, but rather *divinely created and good*: so, among countless examples, [Gen 1:31](#) (‘everything that He had made ... was very good’) and [Lk 24:39](#) (‘flesh and bones as ... I have’). It is most unfortunate that all of the diverse Nag Hammadi writings have been so commonly described as gnostic documents. Careful investigation shows quite clearly that neither Thomas nor Philip nor the Gospel of Truth is at all gnostic in content, as they each explicitly affirm the sacred reality of human incarnation in its historic ambiance (see [Commentary 1](#)).

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<sup>2</sup>On display in the John Ritblat Gallery of the new [British Library](#) at St Pancras, London; [high resolution image](#).

The New Testament canons of the Western (Catholic/Protestant), Eastern Orthodox, Coptic, Armenian, Ethiopian and Syrian/Nestorian Churches all differ significantly from one another—and even these were under dispute within the various branches of Christianity until many centuries AD; previously there were only widely diverse opinions recorded by various individuals well after the Apostolic era, regarding not only today's commonly accepted works but also such writings as the Epistle of Barnabas, the Shepherd of Hermas, the Gospel of the Egyptians, the Gospel of the Hebrews (in which Christ calls the Sacred Spirit his Mother), the Traditions of Matthias, the Apocalypse of Peter, the Didakhê, and the Acts of Paul. Thus the Codex Sinaiticus of the mid-4th century includes both Barnabas and the Shepherd of Hermas, while the Codex Alexandrinus of the early 5th century contains I and II Clement as well as the Psalms of Solomon. There was no church council regarding the NT canon until the Synod of Laodicea (363 AD), which indeed rejected John's Apocalypse or Book of Revelation. Twelve centuries later (!), the Western Canon was finally settled by the Council of Trent (1546 AD), which designated the present 27-book listing as an article of Roman Catholic faith (although episcopal councils have wisely never claimed to be infallible; the vote at Trent was 24 to 15, with 16 abstentions—as if the original Apostolic Community had been a democracy rather than a *kingdom*<sup>3</sup>); this listing was subsequently accepted by the various Protestant sects. The sundry Eastern Churches have equally complicated records on establishing their respective NT canons: thus, the Armenian canon includes a Pauline III Corinthians; the Coptic NT contains I & II Clement; the Syrian/Nestorian Peshitta excludes II & III John, Jude, and Rev/Ap; and the Ethiopian Bible adds books called the Sínodos, the Epistle of Peter to Clement, the Book of the Covenant, and the Didascalia. (see Biblio.32)

Notably, however, the Gospels of Thomas, Philip and Truth were evidently not known to any of those traditions at the time of their attempts at establishing a NT canon, never being so much as mentioned in their protracted deliberations—and hence were never even under consideration for inclusion in their respective listings. In any case, the concept of a canon was certainly never intended to exclude the possible inspiration of any subsequent textual discoveries or isolated agrapha (Lk 1:1 & Jn 21:25).

Precisely what transpired during the first 3½ centuries AD, prior to the earliest ecclesiastical attempts at canonization, is notoriously obscure, as the original Gospel Messianics were eventually supplanted by the Pauline 'Christians' (Ac 11:25-26). Thus the Epistle of Barnabas (late first century) remains unacquainted with the historical Gospels, whereas Justin Martyr (mid-second century) shows no awareness of Paul's writings—indicating an ongoing schism between the Petrine and the Pauline traditions. Clement of Alexandria and Irenaeus of Lyon, at the end of the second century, are the first authors explicitly to quote from both the Gospels and from Paul. I have attempted to analyze the basis of this rift in 'The Paul Paradox'. Essential reading on that formative period is Walter Bauer's pioneering study, Orthodoxy and Heresy in Earliest Christianity (Tübingen 1934, Philadelphia 1971).

The subsequent divisions within Pauline Christianity may be summarized as follows. The Oriental Orthodox Patriarchs of Alexandria, Antioch and Jerusalem, as well as many other Eastern Elders, refused to accept the new doctrine of Christ's 'two natures' (human and divine), decreed by the Council of Chalcedon in 451 AD; thereupon (1) the Oriental Orthodox Churches separated from (2)

3 The Apostles did not choose Iscariot's successor (Ac 1:12-26) by majority vote—much less a divided one, which would seem absurd in the context—but rather by drawing lots to ascertain the divine will. Are we to suppose that only the plurality of 24 who prevailed at Trent were inspired, whereas the 31 opposed or abstaining lacked heavenly guidance? Why not the reverse conclusion, rejecting the proposed canon, since the overall majority were not in favor?

the Eastern Orthodox and (3) the Roman Catholic Churches. Several centuries later, in 1054 AD, the latter two in turn separated from one another, in the ‘filioque clause’ schism (see Comm.2). Then, starting in the early XVI century, (4) the Protestant Churches began subdividing off from the Roman Catholic hierarchy. The Oriental Orthodox Churches (#1) today include the Coptic, the Armenian, the Syriac, the Ethiopian, the Eritrean, and the Thomasite Malankara of India. They are referred to by outsiders as ‘monophysite’ (‘single nature’); however, they themselves describe their Christology as ‘miaphysite’ (‘unified nature’).

In his prologue, Joshua ben Sirach (II-century BC) wrote an appropriate slogan for any comparable work of translation: ‘What was originally expressed in Hebrew does not have exactly the same meaning when translated into another language.’ With such admonition in mind, I have prepared the following versions as literally and as lyrically as I could. Historically they have passed from Aramaic (in the case of Thomas) thru Greek (Philip and Truth) to Coptic and only then to English! The complex process of interpreting such ancient documents has been well summarized by John R. Donahue SJ:

The English term ‘text’ is from the Latin *texere*, meaning ‘to weave’. A text is an interwoven network of meanings that gives rise to the ‘hermeneutical circle’; that is, the meaning of a text must be determined as a whole, but study of the individual parts is necessary to arrive at the meaning of the whole. Reading texts involves ‘an expanding contextual analysis’, in which one studies the immediate context of a passage, what follows or precedes its immediate context, and the larger context of the document as a whole.<sup>4</sup>

—and indeed, regarding the Coptic Gospels, this larger context must include the canonical scriptures themselves (see the innumerable parallels to both the OT and NT noted thruout).

Any grammatical irregularities encountered in the translations are in the Coptic text itself (e.g. the verb tenses in Th 64). Plausible textual reconstructions are in [brackets], while editorial additions are in (parentheses). ‘[...]’ indicates places where it is not possible to interpolate the deterioration of the papyrus manuscript. The Greek Oxyrhynchus variants to Thomas are within {braces}. As distinguishing the second-person singular from the plural is essential to the sense, ‘you’ and its cognates will represent the plural, ‘thou’ and its cognates the singular (but generally with the modern verb-form—a justifiable hybrid, I believe). Footnotes to each logion are indicated by superscript numbers<sup>1</sup>, endnotes are *hyperlinked* via the symbol<sup>o</sup> (e.g. Sabbath<sup>o</sup>). The scriptural cross-references listed are essential to an understanding of the saying in its biblical context, and the reader is urged to refer to them in every case; explicit parallels to Thomas in the Synoptics are separately marked with an equal sign=, to spare the reader looking up what is already well-known. In antiquity, of course, there were no lower-case letters, and thus in order to represent the Hebrew, Greek and Coptic scripts I have not here used their subsequent cursive letters but rather their classic forms, which are easier for the non-scholar to read. In turn, in translating such ancient texts to modern languages, it is virtually impossible to capitalize in a consistent and adequate manner; I ask the reader's indulgence in this regard. Thruout, ‘P...’ are links to paragraph numbers in Plumley's *Grammar*, ‘C...’ to page numbers in Crum's *Dictionary* (Biblio.5+6). Lastly, since the standard internet browsers do not correctly read the Coptic font's overlines (P023), I have used *underlines* instead (e.g. 2N T.MNT.ΕΡΟ); this occurs solely in Coptic script, and so will not be confused with the underlining of the hyperlinks. The inessential Coptic dieresis (e.g. ï), also not read correctly by browsers, has been omitted

<sup>4</sup>‘Guidelines for Reading and Interpretation’, *The New Interpreter's Study Bible* (Nashville: Abingdon Press, 2003).

altogether.

I have also included, in the footnotes to the individual logia, occasional quotations from eminent persons across the centuries who have expressed a related idea. In some such cases—but not all—this similarity is directly due to the influence of a parallel canonical text. But in each instance a clarifying insight is provided into the meaning of the saying, giving a thoughtful reformulation of its essential content by a noteworthy person in another context.

In place of the Greek form, Jesus (**ΙΗΣΟΥΣ**), I have used the original Aramaic: Yeshua (**ישוע**) meaning ‘Yahweh Savior’, i.e. ‘He-Is Savior’ (Ph 20a). Hyphenated ‘I-Am’ represents the divine self-naming from Ex 3:14: Hebrew **אֲהִיָּהּ** (*ahyh*), Greek **ΕΓΩ ΕΙΜΙ**, Coptic **ΑΝΟΚ ΠΕ** (Th 13, P306).

Lastly, I have appended five essays as commentary: (1) ‘Are the Coptic Gospels Gnostic?’, a formal demonstration that they cannot be so categorized; (2) ‘The Maternal Spirit’, re the feminine gender in the Semitic languages of **רוח הקדש** [*rúakh ha-qódes*, Spirit the-Holy]; (3) ‘Theogenesis’, on the intimation in Philip that the original human transgression consisted in claiming to produce children, rather than accepting them as begotten by God alone; (4) ‘Angel, Image and Symbol’, regarding these three primary concepts as found in the new scriptures, together with their underlying metaphysical framework of an apparent Spiritual Idealism; and (5) ‘The Paul Paradox’, a philosophical analysis of the evident discrepancies between the Gospels and the theology of Saul of Tarsus, together with a survey of similar critiques by many pre-eminent individuals across the centuries.

In searching out the sense of these new writings, I have had the benefit of extended conversations across the years with many friends and colleagues, especially Bob Schapiro, Chris Wesson, Crosby Brown, Luz García and Pedro Chamizo. My long-term thanks are also due to two of my undergraduate instructors: the poet Robert Frost, for his advice to partake only in what is *worthy* of one's time; and Prof William E. Kennick, for his example of the highest standards in philosophical analysis. To Bertrand Russell, while I was studying in London and had the opportunity to demonstrate with him in the Campaign for Nuclear Disarmament, I am indebted for his fearless example in confronting the Establishment—whether political, military or religious—for the sake of the truth. Much of the present edition was prepared while I was a guest of numerous universities both state and private, as well as seminaries and religious communities both Catholic and Protestant, thruout Latin America; and also of the faculties of philosophy, of orthodox theology and of informatics at the University of Athens—for their fraternal hospitality I am profoundly grateful. Internet technical advice has been kindly provided by Ioannis Georgiadis of the Athens University Computer Center.

The canonical Gospels must be the paradigm in assessing any newly-discovered ‘Gospel’. That is to say, our criteria for evaluating such a text must be both its internal consistency with, and its external provenance relative to, the four texts which provide the ostensive definition of the very term ‘Gospel’ to begin with. So: are Thomas, Philip and Valentine theologically harmonious with the Synoptics and John? Do they all come from the same general historic context and archaeological ambiance in antiquity? Are the new texts, upon analysis, both conceptually and empirically coherent with the four canonical Gospels? Do they, all in all, seem to be of *the same Logos*? Sufficiently careful scrutiny, I have concluded, yields an affirmative answer to all of these questions. Thus the



intent of this present edition, together with the online Coptic texts, dictionary and grammar ([Biblio.1](#)), is to provide the reader with the resources to carry out a thorough assessment of these extraordinary scriptures for him/herself.

It has often been suggested that these new writings are basically *concoctions* produced by a series of unknown somebodies long after the events they purport to concern. However, *the simplest explanation* here (by William of Ockham's famous [Principle of Economy](#): 'Entities should not be multiplied unnecessarily') is not lengthy oral tradition followed by numerous written redactions; the simplest explanation is that these three scriptures were composed by the Apostle Thomas, Philip the Evangelist and Valentine of Alexandria, and come to us basically intact and well translated from the original languages into Coptic. *There is absolutely no reason to propose a more complex hypothesis here.* Thus, following the example of Aristotle's *Metaphysics*,<sup>5</sup> I have called this collection of new scriptures 'Metalogos'—that is, 'More Logos'.

Π.ΙΧΘΥC †.ΕΥΧΑΡΙCΤΕ.Κ!

—[Thomas Paterson Brown](#), BA ([Amherst](#)), PhD ([London](#))  
Monasterio Benedictino La Resurrección  
Cobán, Guatemala, All Saints Day 2011  
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## Bibliography

1. The print version of this work in doc and pdf formats, plus the parallel Spanish and Modern Greek editions, are at [www.metalog.org](http://www.metalog.org).
2. Photographic editions of the complete papyrus manuscripts have been published by UNESCO in conjunction with the Egyptian Government, under the editorship of [James M. Robinson](#) *et alia*: *The Facsimile Edition of the Nag Hammadi Codices* (Codex I & Codex II), Leiden: [E.J. Brill](#), 1977 & 1974; the Gospel of Truth is in Codex I, Thomas ([scan online](#)) and Philip are in Codex II.
3. There is a complete bibliography regarding the new Coptic texts: *Nag Hammadi Bibliography 1970-1994*, Leiden: [E.J. Brill](#), 1997; also listed annually 1970 ff. in the journal *Novum Testamentum* (both by [David Scholer](#)); as of 2004, this listing had reached 10626 separate titles! See the immense online *Gospel of Thomas Bibliography* (by Sytze van der Laan).
4. The entire collection of some 45 titles (including a wide diversity of period religious writings) is available in a popularized edition: *The Nag Hammadi Library in English* (edited by [James M. Robinson](#) & [Marvin Meyer](#)), San Francisco: Harper & Row, 1977, 1988<sup>3</sup> (with Richard Smith).
5. For the grammatical structure of the Coptic language, I have used the comprehensive *Introductory Coptic Grammar* (by [John Martin Plumley](#), subsequently Professor of Egyptology at the University of Cambridge), London: Home & Van Thal, 1948; this authoritative but rare mimeographed sourcebook of the Sahidic dialect is on-line: [photocopied](#) in 1987 by Robert Michael Schapiro at the Mt Scopus Library of the [Hebrew University](#), Jerusalem; transcribed to [hypertext format](#) (with George Somsel); also available in [pdf print](#)

<sup>5</sup>Thus afterward titled by the Peripatetic [Andronicus of Rhodes](#).

version.

- **6.** The indispensable standard lexicon is: *A Coptic Dictionary* (by Walter Ewing Crum), Oxford: The University Press, 1939, reprinted 2000 by Sandpiper Books Ltd, London & Powells Books, Chicago; online in gif and djvu formats; a searchable version is included in #39; NB this monumental work is alphabetized primarily by consonants and only secondarily by vowels; Coptic is a partly agglutinative language,<sup>6</sup> utilizing a complex system of morphological and syntactical prefixes and suffixes which must be subtracted in order to identify the root term—for example, TNNΔNNHYЄBOΛ → TN.NΔ.NNHY ЄBOΛ (P199a, C219b, C034a: ‘we.shall.come forth’).
- **7.** For my translation of Thomas, I have utilized the unsurpassed first edition of the Coptic with line-by-line English, French, German and Dutch translations, as published in: *The Gospel according to Thomas* (edited by Antoine Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till & Yassah ‘Abd al-Masih), Leiden: E.J. Brill; New York: Harper & Brothers; London: Collins, 1959.
- **8.** The Gospel of Thomas website, with many links, is maintained by Stevan Davies.
- **9.** There is now a most useful interlinear Coptic/English edition of Thomas (edited by Michael Grondin, who also maintains the scholarly online gThomas eGroup).
- **10.** The current standard popular edition of Thomas, with Coptic text, English translation and notes: *The Gospel of Thomas* (edited and translated by Marvin Meyer), San Francisco: Harper San Francisco, 1992.
- **11.** The prior Greek fragments of Thomas, which vary significantly from the Coptic version: *New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus* (edited by Bernard Grenfell, Lucy Drexel & Arthur Hunt), Oxford University Press, London: Henry Frowde, 1904; interlinear by Andrew Bernhard, who also maintains the important Gospel of Thomas Resource Center. (Photo of a bronze statuette of the Nile River Oxyrhynchus fish, in the Agyptisches Museum in Berlin.)
- **12.** A well-illustrated and most informative historical account and analysis: ‘The Gospel of Thomas: Does It Contain Authentic Sayings of Jesus?’ (by Helmut Koester & Stephen Patterson), *Bible Review*, April 1990.
- **13.** The standard scholarly edition of Thomas and Philip, with ancillary materials, critical Coptic text, English translation and fully indexed Coptic and Greek glossaries: *Nag Hammadi Codex II* (volume I, edited by Bentley Layton), Leiden: E.J. Brill, 1989; unfortunately, this long-awaited edition appeared too late for me to utilize in preparing the present text.
- **14.** The primary Spanish edition of Thomas and Philip, translated directly from the Coptic with introductory material, extensive bibliographies and annotations: *Los Evangelios Apócrifos* (edited and translated by Aurelio de Santos Otero), Madrid: Biblioteca de Autores Cristianos, 7<sup>a</sup> edición 1991.
- **15.** I have based my translation of Philip on the Coptic text, amply annotated with fully indexed glossaries: *Das Evangelium nach Philippos* (edited and translated by Walter Till; online), Berlin: Walter De Gruyter, 1963; fotocopied 1987 at the University of Haifa, Israel;

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6A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, II.3.b (1919<sup>3</sup>, included in Biblio.29): ‘Comparative grammarians speak of isolating, agglutinative and inflectional languages. In the *isolating* tongues like the Chinese,... the words have no inflection and the position in the sentence and the tone in pronunciation are relied on for clearness of meaning.... *Agglutinative* tongues [such as Coptic] ... express the various grammatical relations by numerous separable prefixes, infixes and suffixes. [In] *inflectional* languages,... while a distinction is made between the stem and the inflectional endings, the stems and the endings do not exist apart from each other. There are two great families in the inflectional group, the Semitic ... and the Indo-European.’

author of the succinct but definitive *Koptische Dialektgrammatik* (1994), Till has done us the inestimable service of parsing the Coptic text (cf. #5), so that e.g. the continuous manuscript line **NETCITE 2NTPPWFAYWC22MPWOM** (100.25, from Ph 7) is deciphered as **NET.CITE 2N T.PPW FAY.WC2 2M P.WOM**, and is thus readily interpreted as ‘those-who.sow in the.winter *habitually*.they.reap in the.summer’.

- **16.** A superlative English edition of the Gospel of Truth, extensively annotated with an expansive introductory essay: *The Gospel of Truth, A Valentinian Meditation on the Gospel* ([online](#); edited and translated by [Kendrick Grobel](#)), New York: Abingdon Press; London: Black, 1960; see [Modern Scholarly Comments](#).
- **17.** I based my translation of the Gospel of Truth on the standard scholarly edition, with introduction, Coptic text, English translation, copious notes and fully-indexed glossaries: *Nag Hammadi Codex I* (two volumes, edited by Harold W. Attridge), Leiden: [E.J. Brill](#), 1985; [Coptic text](#).
- **18. NB** The best Greek/English interlinear and lexicon of the New Testament canon, with super-linear textual variants and sub-linear ultraliteral translation: *Concordant Greek Text and The Greek Elements* (both edited by [Adolph Ernst Knoch](#)), Santa Clarita CA 91350, USA: [Concordant Publishing Concern](#), 4th edition 1975 ([sample page](#)).
- **19.** A work of extraordinary breadth and insight regarding the basic parameters of Biblical metaphysics, as contrasted with Greek and Western: [Claude Tresmontant](#), *A Study of Hebrew Thought*, New York, Tournai, Paris, Rome: Desclee Company, 1960; see ‘[Angel, Image and Symbol](#)’.
- **20.** ‘[The History of the Coptic Language](#)’ (by Hany N. Takla).
- **21.** Various editions of the Bible: [www.biblegateway.com](#); see also #24.
- **22.** The magisterial Liddell-Scott-Jones-McKenzie *Greek Lexicon*; included in #29 and #39 (searchable).
- **23.** Essential in NT studies is the Nestle-Aland *Novum Testamentum Graece*, Stuttgart: Deutsche Bibelgesellschaft, 1979 ff.; included in #29.
- **24.** An excellent Spanish edition of the Bible, with copious notes, indexes, tables, maps and references (which, however, unfortunately continues the use of the hybrid misnomer ‘Jehová’, in place of the correct ‘Yahweh’): *Santa Biblia Reina-Valera (Edición de Estudio)*, Sociedades Bíblicas Unidas, 1995.
- **25.** A leading example of the increasing number of theological resources and links on the Net: [New Testament Gateway](#) (maintained by Mark Goodacre).
- **26.** I have added a number of parallels to the splendid *Odes of St Solomon*, a first-century Messianic text in Old Syriac discovered in 1909 (translated by James Charlesworth); audio: [Intro-14](#), [15-28](#), [29-42](#).
- **27.** The [Shroud of Turin website](#), with extensive historical and scientific information plus many detailed images of the cloth (maintained by Barrie Schwartz); an online, computer-clarified ultraviolet image of the face on the Shroud, together with a summary of the ongoing scientific study of the relic and the latest Carbon-14 test results: [www.metalog.org/files/shroud1.html](#).
- **28.** A most useful world-wide listing of university internet pages: [www.braintrack.com](#).
- **29.** An invaluable collection of the most important editions of the Biblical scriptures in the original Hebrew, Aramaic or Greek, fully interlinked with translations into 25 modern languages plus many of the foremost reference works, all integrated into advanced programs for textual research, is available on a CD or DVD set from: [Bible Works](#); **NB** the older but perfectly adequate edition *BibleWorks 5* is available for only \$10 plus postage.
- **30.** The links on this website are checked periodically by [Xenu's Link Sleuth](#) (freeware, by



Tilman Hausherr).

- 31. A splendid website of Early Christian Writings (maintained by Peter Kirby).
- 32. On the formation of the New Testament canon, see Bruce M. Metzger, *The Canon of the New Testament*, Oxford: Clarendon Press, 1987.
- 33. Pedro José Chamizo Domínguez, 'La traducción como problema en Wittgenstein', *Pensamiento*, 1987.
- 34. The five Gospels of Matthew, Mark, Luke, John & Thomas in interlinked parallel layout (John W. Marshall, ed.), Department of Religion, University of Toronto.
- 35. A definitive analysis of the 613 rules of the Torah: Abraham Chill, *The Mitzvot: The Commandments and Their Rationale*, Jerusalem: Urim Publications, 2000<sup>2</sup>.
- 36. A superlative free office program, including pdf writer: [www.openoffice.org](http://www.openoffice.org).
- 37. Quick links to the entire Bible (NIV), chapter by chapter: [www.metalog.org/files/bible.html](http://www.metalog.org/files/bible.html).
- 38. William Tyndale's magnificent NT (1534 edition), Matthew thru Acts 8—the first modern-language translation based directly on the original (from Erasmus' 1516 edition of the Greek text, Luther's 1522 German version having been based on the Latin Vulgate), and from which fully 95% of the King James 1611 edition was plagiarized without attribution; Tyndale himself was eventually martyred for his venerable achievement.
- 39. A new invaluable resource for the Coptic Gospels, which includes a searchable version of Crum's *Coptic Dictionary*, a searchable Liddell-Scott-Jones *Greek Lexicon*, and Henry Tattam's *A Compendious Grammar of the Egyptian Language* (1863 edition): <http://sourceforge.net/projects/marcion>; english & czech documentation: <http://sourceforge.net/apps/mediawiki/marcion> (by Milan Konvicka).
- 40. A free program for compressing entire hyperlinked archives to a single zip file: [www.hiteksoftware.com/jaba](http://www.hiteksoftware.com/jaba) (utilized for generating the zipped version of this website: Metalogos.zip).
- 41. A comprehensive resource regarding Ancient Egyptian culture and hieroglyphics: [www.jimloy.com/egypt/egypt.htm](http://www.jimloy.com/egypt/egypt.htm).

**'FIFTH GOSPEL' THROWS LIGHT ON SAYINGS OF JESUS**  
Darrell Turner, Religion News Service, New York 27.XII.91 (#15709)

(RNS) An ancient document composed of sayings of Jesus has generated a recent spate of scholarly articles, along with strongly held opinions that the document, known as the Gospel of Thomas, deserves a much wider audience. According to scholars, the 114 quotations in the Gospel of Thomas are as valuable as Matthew, Mark, Luke and John for gaining understanding of the man Christians worship as Messiah.

In a recent telephone interview, Helmut Koester of Harvard Divinity School, the new president of the Society of Biblical Literature (USA), said *nearly all biblical scholars in the United States agree that Thomas is as authentic as the New Testament Gospels*. In an article that appeared in Bible Review in April 1990, Koester and his co-author Stephen J. Patterson wrote, 'the Gospel of Thomas must be given equal weight with the canonical Gospels' in any effort to reconstruct the beginnings of Christianity.

Yet, despite excitement over the work for several decades, 'nobody's heard of it except the scholars,' says Paterson Brown, a former professor of the philosophy of religion who has written on Thomas

for the journal *Novum Testamentum* ([article online](#)).

Thomas was discovered in 1945 in Egypt along with more than 50 other ancient Christian, Jewish and pagan works that make up a collection known as the Nag Hammadi Library. The documents, which date from the 4th century BC to the 4th century AD, were written in Coptic, the language of early Egyptian Christians. The library, including Thomas, has been translated into English and published in several scholarly editions. But many scholars feel that Thomas should be made available in a separate volume. 'I think it's urgent that Thomas be published alone in a paperback edition,' said Brown.

Unlike the other Nag Hammadi volumes, Thomas contains teachings of Jesus, which scholars believe would be particularly valuable for Christian readers. Many students of the Gospel of Thomas believe that its material is potentially of more interest to the general public than the much-ballyhooed Dead Sea Scrolls—except that it is not as well known.

Many quotations recorded in Thomas are similar to those in the Gospels that make up what is known as the New Testament canon—the writings of the early church that eventually came to be accepted as authentic and authoritative texts for all Christians. For example, [Saying 90](#) in Thomas, 'Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves,' bears strong resemblance to a familiar passage in [Matthew 11:28-30](#).



### Modern Scholarly Comments

- [Henry Barclay Swete](#), 'The Oxyrhynchus Fragment [PapOx 1]' (lecture delivered to the Summer Meeting of Clergy, the University of Cambridge, 29 July 1897): The site of Oxyrhynchus ... in Christian times ... acquired a reputation as a stronghold of Egyptian monasticism.... The [Λογια Ιησου](#) are the oracles of Jesus, or sayings in which He reveals the Divine will. The book bears, I think, manifest tokens of its claim to possess this character. It was written in the form of a codex, on leaves, not in successive columns on a roll—a form which seems to have been reserved among Christians for sacred or ecclesiastical books. Each saying begins with a formula which indicates its oracular authority.... The reason why [λεγει](#) [i.e. 'x says' in the present tense] is appropriate, is that we have before us a fragment of a collection of sayings which purport to be [λογια ζωντα](#), living oracles of the living Lord.... There is a true Christian Gnosis here, but no Gnosticism.... There is no clear evidence of dependence on any of our present Gospels.... Nevertheless, the Greek has, I think, the true ring of the evangelical style. It is marvelously simple and clear.... Everything in this present fragment points to the simple Palestinian Greek of bilingual Jews, accustomed to render word for word the memoirs of the original hearers of the Lord. I doubt if the second century or the soil of Egypt could have produced anything of the kind.... I find it difficult to believe, judging from the form in which they are cast, that any of these sayings are later in their origin than the first century, or that the collection which contained them was put together after our canonical Gospels came into general use. Both St. Luke's preface and the postscript to St. John speak of books other than the Gospels which had been written, or might have been written, to contain the Gesta Christi. We have now for the first time distinct evidence of the existence of books which contained His sayings only, detached from the narrative.... If it be asked why no collection of [Λογια](#) found its way into the canon of the NT, or has survived as a whole to our own time, the answer may well be that the Church needed, above all things, histories of the

Lord's Life and Passion and Resurrection.

- —————, 'The New Oxyrhynchus Sayings [PapOx 654]' (lecture delivered at the Divinity School, the University of Cambridge, 7 July 1904): We now know that in the third century there existed a collection of **Λογια Ιησου** which was in circulation at Oxyrhynchus and probably elsewhere in the valley of the Nile. The sayings were not simply jotted down in the note-book of a private collector, but were prepared for publication.... My impression [is] that the new sayings are substantially genuine,... at once new and after the manner of our Lord's earlier teaching,... which it is difficult to regard as the creation of subapostolic times,... traditions based on the recollections of those who had heard the Lord.
- Gilles Quispel, 'The Gospel of Thomas and the New Testament' (lecture held at Oxford, 18 Sept 1957): Unknown sayings of Jesus, taken from a Jewish-Christian Gospel originally written in Aramaic, have come to light. The Gospel of Thomas ... is nothing else than the Gospel used by the descendants of the primitive community of Jerusalem, who seem to have lived on in Palestine almost completely isolated from the main stream of Gentile Christian tradition.... There is, as far as I can see, nothing to show that this is not good tradition.... I do not see why these ... sayings of Jesus that are contained in the Gospel of Thomas and by their wording, their style and their content betray their Palestinian origin, should not have the same historical value as the words of Jesus contained in our four canonical Gospels. They may have been transmitted in a Palestinian milieu quite isolated from the rest of Christendom and not influenced by the trends of Pauline theology. And we must not exclude the possibility that these people may have preserved sometimes the words of Jesus in a form more primitive than that found in the canonical Gospels.
- —————, 'Some Remarks on the Gospel of Thomas' (*New Testament Studies*, 1959): The Gospel of Thomas contains a certain number of sayings which transmit an independent Jewish-Christian tradition, neither influenced by nor having served as source for our canonical Gospels.... We may try to discover the aramaisms which are so frequent in these sayings.... Up till now about thirty logia have been found to preserve traces of their Aramaic origin.
- —————, 'Gnosticism and the New Testament', in J. Philip Hyatt (ed.), *The Bible in Modern Scholarship* (papers read at the centenary meeting of the Society of Biblical Literature, 1964): The Holy Ghost as a Mother [is] a concept well attested in the Jewish Christian Gospel tradition and quite understandable in a religion of Semitic language.... The Gospel of Thomas ... contains evidence of a Gospel tradition transmitted in a Jewish Christian milieu.... [It] is not gnostic at all. The adherents of the gnostic interpretation ... must explain how the author could possibly say that the buried corpse could rise again (logion 5, Greek version).... For the Gospel of Thomas, Christ is our Father and the Holy Spirit is our Mother.
- Antoine Guillaumont, 'Semiticisms in the Logia of Jesus found at Nag Hammadi' (*Journal Asiatique*, 1958): The Coptic logia [in the Gospel of Thomas] can, in certain cases, help to restore the Aramaic substratum of Synoptic logia.... Certain divergences of detail between the text of the Coptic logia and the Synoptic text are explained by reference to a common Aramaic substratum. In those cases, the terminology of the Coptic logia enables us to restore the Aramaic substratum more surely than when we have only the Synoptic text.
- Otto A. Piper, 'Review of *Jung Codex*' (*Theology Today*, 1958): While all the world talks about the Dead Sea Scrolls, relatively little publicity has been given to another find of ancient manuscripts, which may prove to be of greater importance for the study of early Christianity than the former one.... The 'Gospel of Truth' is considered by the editors as being either the original work of Valentinus, or its revision by one of his earliest disciples. This would date it at about AD 150.... One is amazed about the freshness of the author's approach. There is no trace of polemics against certain types of established doctrine; and the exegesis, for example,

of the Prologue of John at the beginning of the work, is of surprising originality. The frequent references to New Testament passages and to 'Jesus the Christ' indicate the author's conviction and determination to be a real Christian. In a number of instances, for example in his view of man, the author is obviously indebted to Hebraic realism.... Far from being a philosophical treatise, the Gospel of Truth is a poem. The elegance of its style, the loftiness of its outlook, the tenderness with which the 'secret' is described, the unflinching dexterity with which the right term is chosen in each instance ... point to an author of uncommon talent and profound spirituality and in every respect superior to the [Church] Fathers of the second century.... With the Biblical writers he shares the Hebraic view of the Ego as the totality of body and mind.... [There is an] almost complete absence of mythological elements in the Gospel of Truth.

- Robert M. Grant & David Noel Freedman, *The Secret Sayings of Jesus* (1960): Those who worked with Togo Mina, director of the Coptic Museum before his death in 1949, made the first discoveries. These scholars were H.-C. Puech of Paris and his pupil Jean Doresse.... [Regarding] the Gospel of Thomas, Doresse looked through this gospel in the spring of 1949 and later announced that it was 'a Gnostic composition'.... By 1952 Puech had discovered that Greek fragments of the same work had been found, many years earlier, among the Oxyrhynchus papyri but had never been correctly identified.... In 1958 the first complete translation of Thomas appeared; it had been made from the photographs of Pahor Labib's edition by the German scholar Johannes Leipoldt.... The Gospel of Philip contains nothing but Gnostic speculations. The Gospel of Thomas, on the other hand,... is probably our most significant witness to the early perversion of Christianity by those who wanted to create Jesus in their own image. [*Included as representative of much published commentary over the last half-century.*]
- Kendrick Grobel ( ← in the link, scroll down to The Contributor's Column), Introduction to *The Gospel of Truth, A Valentinian Meditation on the Gospel* (1960): [The Gospel of Truth] is written in the non-Sahidic dialect, which only very few of the [Nag Hammadi] books exhibit:... Subakhmimic (A<sup>2</sup>),... the dialect once spoken ... something more than a hundred miles downstream from Chenoboskion.... [There,] then, this translation of the Greek Gospel of Truth must have been made; there, too, in all likelihood this copy of the translation was made and from there later brought up river to Chenoboskion.... All the Christians of the second century are personalities in a deep historical shadow, even where considerable of their writing has survived. We can at least speculate that if Ignatius, Valentinus, and Justin Martyr had been equally fortunate as to the survival of their writings, Valentinus might turn out to have been both the ablest in 'talent and eloquence' and the most original of the three and of their whole century.... [Prior to the Nag Hammadi discovery, we could] understand Valentinus solely from the few reasonably reliable direct quotations that have come down from him, principally in the *Miscellanies* of Clement of Alexandria. In contrast to the heresiologies of the Church Fathers, the most striking thing in the fragments is that they reveal a Valentinus whose soteriology is *Christocentric*—not pleromatocentric or sophiacentric, [as alleged by the heresiologists].... W.C. van Unnik, professor of NT at Utrecht, has declared unequivocally (*The Gospel of Truth and the NT*, p.171) that Valentinus himself was the author of this work. I agree with him.... Has [the author here] written anything that would have been a secret unknown to an orthodox Christian?
- Krister Stendhal, 'Method in the Study of Biblical Theology', in J. Philip Hyatt (*op.cit.*, 1964): The gospel traditions ... in the Gospel of Thomas or in the Agrapha may point toward traditions which are as valid as those in the NT. For the student of early Christian history the limitation to the 'biblical' is an act of textual laziness or a methodological sin.

- Joachim Jeremias, *The Parables of Jesus* (1965 edition): It is a great help which the Gospel of Thomas gives us, in offering us eleven parables from the Synoptics in its own version [9/20/21b+103/57/63/64/65/76/96/107/109].... [Moreover, Thomas] contains ... four parables which are not found in the NT [8/21a/97/98].... The text of the parables has not been allegorically transformed, but rather has remained intact (except for the two additions to the parable of the thief); this confers a great value to the tradition which the Gospel of Thomas transmits to us.
- Raymond E. Brown, *The Birth of the Messiah* (1977): The Holy Spirit [is] not male (feminine in Hebrew; neuter in Greek).... The Gospel of Thomas, discovered at Nag Hammadi, has often been thought to contain some authentic material from the ministry of Jesus not otherwise preserved in the canonical Gospels.
- Helmut Koester, Introduction to 'The Gospel of Thomas', in James M. Robinson (ed.), *The Nag Hammadi Library in English* (Biblio.4, 1977): If one considers the form and wording of the individual sayings in comparison with the form in which they are preserved in the New Testament, The Gospel of Thomas almost always appears to have preserved a more original form of the traditional saying. In its literary genre, The Gospel of Thomas is more akin to one of the sources of the canonical gospels, namely the so-called Synoptic Sayings Source (often called 'Q' from the German *Quelle*, 'source'), which was used by both Matthew and Luke.... In its most original form, [Thomas] may well date from the first century.
- —————, *Ancient Christian Gospels* (1990): What is put to the test is the 'early Catholic' or 'orthodox' tradition, which asserts the monopoly of the canonical gospel tradition.... Only dogmatic prejudice can assert that the canonical writings have an exclusive claim to apostolic origin and thus to historical priority.... The parables of the Gospel of Thomas are to be read as stories in their own right, not as artificial expressions of some hidden Gnostic truth.
- James M. Robinson (General Editor for the Nag Hammadi Codices), Introduction to *The Nag Hammadi Library in English* (Biblio.4, 1977): The focus of this library has much in common with primitive Christianity, with eastern religion and with 'holy men' (and women) of all times, as well as with the more secular equivalents of today, such as the counter-culture movements coming from the 1960s. Disinterest in the goods of a consumer society, withdrawal into communes of the like-minded away from the bustle and clutter of big-city distraction, non-involvement in the compromises of political process, sharing an in-group's knowledge both of the disaster-course of the culture and of an ideal, radical alternative not commonly known—all this in modern garb is the real challenge rooted in such materials as the Nag Hammadi library.... Primitive Christianity was itself a radical movement. Jesus called for a full reversal of values, advocating the end of the world as we have known it and its replacement by a quite new, utopian kind of life in which the ideal world would be real. He took a stand quite independent of the authorities of his day ... and did not last very long before they eliminated him. Yet his followers reaffirmed his stand—for them he came to personify the ultimate goal.... Just as the Dead Sea Scrolls [at Qumran] were put in jars for safekeeping and hidden at the time of the approach of the Roman Tenth Legion, the burial [three centuries later] of the Nag Hammadi library in a jar may have been precipitated by the approach of Roman authorities, who had by then become Christian.
- —————, 'Nag Hammadi: The First Fifty Years' (plenary address, Society of Biblical Literature, 1995): Clearly the Gospel of Thomas does contain sayings that cannot be derived from the canonical gospels,... that are clearly not Gnostic, but have the same claim to being old, even authentic, as does the older layer of sayings in the canonical gospels and Q. This can be illustrated by some of the kingdom parables in the Gospel of Thomas.... Such sayings are not Gnostic inventions, but simply part of the oral tradition of sayings ascribed to Jesus. What



is perhaps even more impressive is that the Gospel of Thomas contains some New Testament parables found in their pre-canonical form.

- Ron Cameron, in David Noel Freedman (ed.), *The Anchor Bible Dictionary*, volume 6 (1992): Determining a plausible date of composition [of Thomas] is speculative and depends on a delicate weighing of critical judgments about the history of the transmission of the sayings-of-Jesus tradition and the process of the formation of the written gospel texts. The earliest possible date would be in the middle of the 1st century, when sayings collections such as the Synoptic Sayings Gospel Q first began to be compiled. The latest possible date would be toward the end of the 2nd century, prior to the copying of P.Oxy.1 and the first reference to the text by Hippolytus [of Rome, ca. 170-236 AD].... A date of composition in, say, the last decades of the 1st century would be more likely than a mid-to-late-2nd-century date.
- Richard Valantasis, *The Gospel of Thomas* (1997): These sayings work at constructing a new and alternative subjectivity. Through reading the sayings of the Gospel of Thomas deliberately and consecutively, the readers gradually come to understand not only the new identity to which the sayings call them, but also the theology, anthropology, and cosmology that supports that new identity.... The dating of the Gospel of Thomas by means of the oldest core of sayings suggests an early date of 60-70 CE [AD].... The Gospel of Thomas does not contain any of the known systems or theologies of gnostic writers.... [It] connects the hearer and seeker to the very voice of the living Jesus speaking in the midst of an interpreting community.
- John Dominic Crossan, *The Birth of Christianity* (1998): Grenfell and Hunt drew very decisive conclusions regarding the text contained in their pap. Oxy.1. They clearly did not know that it formed part of the Gospel of Thomas, but I cite their synthesis because, in my judgment, it applies perfectly to this Gospel as a whole. They established 'four points: (1) that we have here part of a collection of sayings, not extracts from a narrative Gospel; (2) that they were not heretical; (3) that they were independent of the four Gospels in the form preserved; (4) that they are prior to the year 140 AD, and could date from the first century' (Bernard Grenfell and Arthur Hunt, *The Oxyrhynchus Papyri: Part I*, 1898).
- Stephen J. Patterson, 'Understanding the Gospel of Thomas Today', in Stephen J. Patterson, James M. Robinson & Hans-Gebhard Bethge, *The Fifth Gospel* (1998): As a sayings collection, it is likely that Thomas originated sometime in the first century, when sayings collections had not yet given way to other, more complex forms of literature, such as the narrative story or dialogue.... The social radicalism that characterized the early synoptic tradition is also found in the Gospel of Thomas.... Moreover, some of the most characteristic features of Gnosticism are not present in Thomas, such as the notion that the world was created by an evil demiurge.... It now seems most likely that with the Gospel of Thomas we do indeed have a new text, whose traditions are for the most part not derivative of other, better-known gospels, and which was originally written at a time more or less contemporary with the canonical texts.
- Higinio Alas Gómez, *The Nag Hammadi Gospels* (1998): [Gnosticism] basically denied the physical reality of Christ incarnate.... Little by little, scholars have come to comprehend that it is not appropriate to classify [the] texts [of Thomas, Philip and Valentine] as gnostic,... since these clearly affirm the incarnation, crucifixion and resurrection of Christ.
- Elaine H. Pagels, 'Exegesis of Genesis 1 in the Gospels of Thomas and John' (*Journal of Biblical Literature*, 1999): The sayings [in the Thomas Gospel] are not randomly arranged, but carefully ordered to lead one through a process of seeking and finding 'the interpretation of these sayings' (log. 1).... Thomas's theology and anthropology do not depend upon some presupposed, generic 'gnostic myth'. Instead,... the source of this religious conviction is, quite

simply, exegesis of Genesis 1.... Such exegesis connects the *eikon* of Gen 1:26-27 with the primordial light,... to show that the divine image implanted at creation enables humankind to find ... the way back to its origin in the mystery of the primordial creation.

- ————, *Beyond Belief: The Secret Gospel of Thomas* (2003): Now that scholars have begun to place the sources discovered at Nag Hammadi, like newly discovered pieces of a complex puzzle, next to what we have long known from tradition, we find that these remarkable texts, only now becoming widely known, are transforming what we know as Christianity.... Let us start by taking a fresh look at the most familiar of all Christian sources—the gospels of the New Testament—in the perspective offered by one of the *other* Christian gospels composed in the first century and discovered at Nag Hammadi, the Gospel of Thomas.
- Nicholas Perrin, ‘The Gospel of Thomas: Witness to the Historical Jesus?’ (paper, annual meetings of the Society of Biblical Literature, 2002): The Gospel of Thomas was not originally written in Greek;... instead, it shows every evidence of having been written in Syriac [i.e. Aramaic<sup>1</sup>].... Secondly,... the Gospel of Thomas is not an evolving sayings collection of different strata. Instead, it is a carefully worked unity, brought together by a Syriac-speaking editor. [<sup>1</sup>Heb אַרַם (*aram*) = LXX Gk ΣΥΡΟΙ, as in II-Ki 8:28, Ezra 4:7; see Biblio.26, Mt 4:24, and Ph 20a (line 6)]
- Jean-Yves Leloup, Introduction to *The Gospel of Philip* (French 2003, English 2004): To reach [thus] into Christian origins is to find ourselves in a space of freedom without dogmatism, a space of awe before the Event that was manifest in the person, the deeds, and the words of the Teacher from Galilee.... The Gospel of Philip invites us to follow Christ by awakening in this life to that in us which does not die, to what St. John called Eternal Life.... Another important theme showing a kinship between this Gospel and that of Thomas is the idea of non-duality.... The Gospel of Philip ... [is] dealing with subjects that were undoubtedly the source of much misunderstanding in his times, as they still are today.
- Harold W. Attridge, *The New York Review of Books* (1.IV.2008): The body of Christian literature from the second and third centuries ... reflects the intense debate among followers of Jesus.... The faction that won these debates promoted its own version of the history of the times and suppressed dissenting voices.... In the last century ... a number of manuscripts written by the losers in the ancient ecclesial battles was discovered.... The most important was a cache of codices ... uncovered in 1945 near the village of Nag Hammadi, in Egypt.... The entire discovery was soon labeled ‘Gnostic’, echoing a term of opprobrium used by ancient polemicists against their ecclesial adversaries. Although at least one sect may have styled itself ‘the Gnostics’ (‘the Knowers’), referring to a secret knowledge, the notion that this broad label accurately applies to all the marginalized early Christian sects has been heavily criticized among contemporary scholars. Early Christians whose perspectives fell from favor represented a wide spectrum of views and social groups.... The philosophy underlying ... [those] systems of a generally ‘Gnostic’ cast, owes much to the popular Platonism of the Hellenistic and Roman eras.
- Biblical Archeology Review, ‘Ten Top Discoveries’ (VII-X.2009): Among the Nag Hammadi texts was the fully preserved Gospel of Thomas, which does not follow the canonical Gospels in telling the story of Jesus’ birth, life, crucifixion and resurrection, but rather presents the reader with a very early collection of Jesus’ sayings. Although this mystical text was originally believed to be a Gnostic text, it now seems to reveal yet another strand of early Christianity.

## Metalogos: The Gospels of Thomas, Philip and Truth



† ΘΩΜΑΣ †

**These** are the secret<sup>o</sup> sayings<sup>o</sup> which the living<sup>1</sup> Yeshua<sup>o</sup> has spoken, and Didymos Judas Thomas<sup>o</sup> inscribed them. (i.e. resurrected, as in [Rev/Ap 1:18](#); see also [Jer 23:18](#), [Mt 13:34](#), [Lk 1:1/8:10/10:21](#), [Jn 21:25](#); online [scan](#) of the papyrus MS; [hypertext interlinear](#) of this logion; [Gk fragment interlinear](#) of this logion)

**1. And he {says<sup>1</sup>}: Whoever finds the interpretation of these sayings shall not taste death.** ([Ps 118:17](#), [Isa 25:8](#), [Lk 9:27](#), [Jn 5:24/8:51](#); [Odes of St. Solomon](#), 26, ‘He who could interpret would be dissolved and would become that which is interpreted’; this is apparently an introductory logion quoting Thomas himself, included [like [Jn 21:24](#)] by his own disciples, since it speaks of the following as a *collection* of sayings; <sup>1</sup>thruout the Greek fragments of Thomas, ‘x says’ is in the present tense—see Henry Barclay Swete [[1897](#)]; [hyperlinear](#); [Gk fragment](#))

**2. Yeshua says: Let him who seeks not cease seeking until he finds; and when he finds he shall be troubled; and having been troubled he shall marvel, and he shall reign over the totality<sup>o</sup> {and find repose<sup>o</sup>}. (Gen 1:26, [Dan 7:27](#), [Lk 1:29/22:25-30!](#), [Rev/Ap 1:6/3:21/20:4/22:5](#); =Clement of Alexandria, [Stromata](#), II.9 & V.14; [hyperlinear](#); [Gk fragment](#))**

**3. Yeshua says: If those who lead you say to you: Behold, the Sovereignty is in the sky<sup>o</sup>!, then the birds of the sky will precede you. If they say to you: It is in the sea!, then the fish {of the sea} will precede you. But the Sovereignty {of God} is within you and it is without you. {Whoever recognizes<sup>o</sup> himself shall find it; and when you recognize yourselves} you shall know that you are the Sons of the Living Father. Yet if you do not recognize yourselves, then you are impoverished and you are the impoverishment. (Gen 6:2, [Dt 30:11-14](#), [Hos 1:10](#), [Zac 12:1](#), [Mal 2:10](#), [Lk 11:41/17:21](#), [Th 89](#), Plato's [Philebus](#), 48c/63c; [hyperlinear](#); [Gk fragment](#))**

**4. Yeshua says: The person old in days will not hesitate to ask a little child of seven days concerning the place of life—and he shall live. For many who are first shall become last {and the last first}; and they shall become a single unity. (Gen 2:2-3, [17:12](#), [Mt 11:25-26/18:1-6+10-14](#), [Lk 2:21](#); Mary Anne Evans [‘George Eliot’], [Middlemarch](#): ‘She could but cast herself, with a childlike sense of reclining, in the lap of a divine consciousness which sustained her own’; Fyodor Dostoyevsky, [The Idiot](#): ‘Children ... understand everything.... One need only remember one’s own childhood’; Graham Greene, [The Third Man](#): ‘He never grew up; the world grew up around him, that’s all’; [hyperlinear](#); [Gk fragment](#))**

**5. Yeshua says: Recognize Him who is in front of thy face, and what is hidden<sup>o</sup> from thee shall be revealed to thee. For there is nothing concealed<sup>o</sup> which shall not be manifest, {and nothing**

**buried that shall not be raised<sup>1</sup>**. (Ps 16:8, =Mt 10:26; in his scriptural *Traditions*, the Apostle Matthias [Ac 1:21-26] relates Christ's logion: 'Wonder at what is in front of you'—quoted by Clement of Alexandria, *Stromata*, II.9; Jalaloddin Rumi [XIII century Afghanistan], 'The Question', *Spiritual Couplets*: 'God's presence is there in front of me'; <sup>1</sup>anti-Gnostic°; [hyperlinear](#); [Greek fragment](#))

**6. His Disciples ask him, saying to him: How do thou want us to fast, and how shall we pray? And how shall we give alms, and what diet shall we maintain? || Yeshua says: Do not lie,<sup>1</sup> and do not practice what you hate<sup>2</sup>—for everything<sup>o</sup> is revealed before the face of the sky. For there is nothing concealed that shall not be manifest, and there is nothing covered that shall remain without being exposed.<sup>3</sup>** (Lev 19:11, Ps 139:1-16, Zac 8:16, Sir 7:13, Th 14; <sup>1</sup>Fyodor Dostoyevsky, *The Brothers Karamazov*, II.2: 'First and foremost, do not lie!'; <sup>2</sup>Tobit 4:15: 'Do not practice what thou hate'; Confucius, *Analects*, 8.15: 'Is there any one word ... which could be adopted as a lifelong rule of conduct?... Is not *empathy* the word? Do not unto others what you would not like done to yourself'; Alan Turing, '*Computing Machinery and Intelligence*', *Mind*, 1950: 'It is not possible to produce a set of rules purporting to describe what a man should do in every conceivable set of circumstances. One might for instance have a rule that one is to stop when one sees a red traffic light, and to go if one sees a green one; but what if ... both appear together?'; <sup>3</sup>the Qur'ān 27:75: 'There is nothing concealed in the heaven and the earth, but it is in a clear book'; [hyperlinear](#); [Greek fragment](#))

**7. Yeshua says: Blest<sup>o</sup> is the lion which the human eats—and the lion shall become human. And defiled<sup>o</sup> is the human which the lion eats—and the [human] shall become [lion].** (Ps 7:1-2; [hyperlinear](#); [Greek fragment](#))

**8. And he says: The [Sovereignty] is like a wise fisherman who cast his net into the sea. He drew it up from the sea full of small fish. Among them he found a large good fish.<sup>1</sup> That wise fisherman, he threw all the small fish back into the sea,<sup>2</sup> he chose the large fish without hesitation. Whoever has ears to hear, let him hear!** (=Mt 13:47-48; <sup>1</sup>Coptic TBT [C401b] = Gk IXΘΥΣ; <sup>2</sup>asyndeton, or omission of conjunctions, characterizing the Semitic and Hamitic languages, but not Indo-European—thus signaling an original Hebrew or Aramaic text underlying the Greek, from which Coptic Thomas was in turn translated; see P338 and Matthew Black, *An Aramaic Approach to the Gospels and Acts*: 'Asyndeton is, on the whole, contrary to the spirit of the Greek language ... but is highly characteristic of Aramaic'; [hyperlinear](#))

**9. Yeshua says: Behold, the sower came forth—he filled his hand, he threw. Some indeed fell upon the road—the birds came, they gathered them. Others fell on the bedrock—and they did not take root down into the soil, and did not sprout grain skyward. And others fell among the thorns—they choked the seed, and the worm ate them. And others fell upon the good earth—and it produced good fruit up toward the sky, it bore 60-fold and 120-fold.** (multiple asyndeta; Mt 13:18-23, =Mk 4:3-9; [hyperlinear](#))

**10. Yeshua says: I have cast fire upon the world-system<sup>o</sup>—and behold, I guard it until it is ablaze.** (Joel 2:3, Mt 3:11, Lk 12:49; [hyperlinear](#))

**11. Yeshua says: This sky shall be made to pass away, and the one above it<sup>1</sup> shall be made to pass away.<sup>2</sup> And the dead are not alive, and the living shall not die.<sup>3</sup> In the days when you consumed the dead, you transformed it to life—when you come into the Light, what will you do? On the day when you were united, you became divided—yet when you have become divided, what will you do?** (Mt 24:35, Th 61b!, Ph 86!; <sup>1</sup>i.e. the entire observable universe?!—see Th 111; <sup>2</sup>I-Ki 8:27!, Isa 65:17, Rev/Ap 21:1, Ph 123; <sup>3</sup>Jn 11:25-26; NB the Hebrew term for 'sky, heaven', שָׁמַיִם [shamayim], only occurs in the plural, thus implying there to be more than one; [hyperlinear](#))

**12. The Disciples say to Yeshua: We know that thou shall go away from us. Who is it that shall be Rabbi<sup>o</sup> over us? || Yeshua says to them: In the place that you have come, you shall go to Jacob<sup>o</sup> the Righteous, for whose sake the sky and earth have come to be.** (anti-Gnostic; apparently a post-resurrection dialog; Mk 6:3, Jn 7:5, Ac 1:14/12:17, Jas 1:1; [hyperlinear](#))



**13.** Yeshua says to his Disciples: Make a comparison to me, and tell me whom I resemble.<sup>1</sup> || Shimon° Kefa says to him: Thou art like a righteous angel. || Matthew° says to him: Thou art like a philosopher° of the heart. || Thomas says to him: Oh Teacher, my mouth will not contain saying whom thou art like! || Yeshua says: I'm not thy teacher, now that thou have drunk,<sup>2</sup> thou have become inebriated from the bubbling spring which I have measured out. And he takes him,<sup>2</sup> he withdraws,<sup>2</sup> he speaks three words to him:

אהיה אשר אהיה

*ahyh ashr ahyh*

I-Am who I-Am

Now when Thomas comes to his comrades, they inquire of him: What did Yeshua say to thee? || Thomas says to them: If I tell you even one of the words which he spoke to me, you will take up stones to cast at me—and fire will come from the stones to consume you. (<sup>1</sup>Isa 46:5; <sup>2</sup>asyndeton; the Name does not appear in the papyrus, but can be inferred with certainty; Ex 3:14, Lev 24:16, Mk 14:62, Lk 6:40, Jn 4:14/15:1, Th 61b/77, Ph 125; Odes of St. Solomon, 11:6-9, 'I drank and was inebriated with the living water that does not die'; note also the infinite gematria of Ex 3:14159263...; [hyperlinear](#))

**14.** Yeshua says to them: If you fast,<sup>1</sup> you shall beget transgression° for yourselves.<sup>2</sup> And if you pray,<sup>1</sup> you shall be condemned. And if you give alms,<sup>1</sup> you shall cause evil to your spirits°. And when you go into any land to travel in the regions, if they receive you then eat what they set before you and heal the sick among them. For what goes into your mouth will not defile you—but rather what comes out of your mouth, that is what will defile you. (<sup>1</sup>openly, publicly; <sup>2</sup>Confucius, *Analecets*, 15.31: 'I once spent all day thinking without taking food and all night thinking without going to bed, but I found that I gained nothing from it; it would have been better for me to have spent the time in learning'; Bhagavad-Gita, 11.48: 'Not thru sacred lore nor sacrificial ritual nor study nor charity, not by rites nor by terrible penances can I be seen'; Johann Wolfgang von Goethe, *Faust*, I: 'Torturing myself with prayer and fasting'; Isa 58:6-9, Mk 7:14-23!, Mt 6:1-6+16-18, Lk 18:1!, =Lk 10:8-9, Th 6/95/104, Ph 74c; [hyperlinear](#))

**15.** Yeshua says: When you see him who was not born of woman, prostrate yourselves upon your face and worship him—he is your Father. (Josh 5:14, Lk 17:16, Th 46!/101!; [hyperlinear](#))

**16.** Yeshua says: People perhaps think that I have come to cast peace upon the world, and they do not know that I have come to cast conflicts upon the earth—fire, sword, war°. <sup>1</sup> For there shall be five in a house—three shall be against two and two against three, the father against the son and the son against the father. And they shall stand as solitaries. (=Mic 7:6, =Lk 12:49-53; <sup>1</sup>Isa 66:15-16, Joel 2:30-31, Zeph 3:8, Mal 4:1, Th 10; [hyperlinear](#))

**17.** Yeshua says: I shall give to you what eye has not seen and what ear has not heard and what hand has not touched and what has not arisen in the mind of mankind. (Isa 64:4; St. John of the Cross, *On the Ecstasy of Deep Contemplation*, VII: 'It is of such true excellence, this highest understanding, that no science, no human sense, has it in its grasping'; [hyperlinear](#))

**18.** The Disciples say to Yeshua: Tell us how our end shall be.<sup>1</sup> || Yeshua says: Have you then discovered the origin°, so that you inquire about the end? For at the place where the origin is, there shall be the end. Blest is he who shall stand at the origin—and he shall know the end, and he shall not taste death. (<sup>1</sup>Ps 39:4; Isa 48:12, Lk 20:38, Jn 1:1-2, Th 1/19, Rev/Ap 22:13; Boethius, *The Consolation of Philosophy*: 'To see Thee is the end and the beginning'; T.S. Eliot, *Four Quartets: Little Gidding*: 'The end is where we start from'; Jack Kerouac, *Visions of Cody*: 'What kind of journey is the life of a human being that it has a beginning but not an end?'; [hyperlinear](#))



**19.** Yeshua says: **Blest is he who was before he came into Being. If you become Disciples to me and heed my sayings, these stones shall be made to serve you. For you have five trees° in Paradise, which in summer are unmoved and in winter their leaves do not fall—whoever shall know them shall not taste death.** (the five senses?!; [Job 5:23](#), [Ps 1:3](#), [Th 1/18](#), =[Ph 61!](#), [Tr 28](#); [hyperlinear](#))

**20.** The Disciples say to Yeshua: **Tell us what the Sovereignty of the Heavens° is like. || He says to them: It resembles a mustard seed, smaller than all (other) seeds—yet when it falls on the tilled earth, it produces a great plant and becomes shelter for the birds of the sky.** (=Mk 4:30-32; [hyperlinear](#))

**21.** Mariam° says to Yeshua: **Whom are thy Disciples like? || He says: They are like little children who are sojourning in a field which is not theirs. When the owners of the field come, they will say: Leave our field to us! They take off their clothing in front of them in order to yield it to them and to give back their field to them.<sup>1</sup> Therefore I say, if the householder ascertains that the thief is coming, he will be alert before he arrives and will not allow him to dig thru into the house of his domain to carry away his belongings. Yet you, beware of the origin of the world-system—gird up your loins with great strength lest the bandits find a way to reach you, for they will find the advantage which you anticipate. Let there be among you a person of awareness—when the fruit ripened, he came quickly with his sickle in his hand,<sup>2</sup> he reaped it. Whoever has ears to hear, let him hear!** (<sup>1</sup>[Th 37](#); <sup>2</sup>asyndeton; =[Mt 24:43-44](#); [hyperlinear](#))

**22.** Yeshua saw little children who are being suckled. He says to his Disciples: **These little children who are being suckled are like those who enter the Sovereignty. || They say to him: Shall we thus by becoming little children enter the Sovereignty? || Yeshua says to them: When you make the two one, and you make the inside as the outside and the outside as the inside and the above as the below, and if you establish the male with the female as a single unity so that the man will not act masculine and the woman not act feminine, when you establish eyes in the place of an eye and a hand in the place of a hand and a foot in the place of a foot (and) an image° in the place of an image—then shall you enter [the Sovereignty].** (anti-Gnostic; [Mt 18:3](#); =Clement of Alexandria, *Stromata*, III.13—see [Th 37n!](#); Mary Ann Evans [George Eliot], *Middlemarch*: ‘The successive events inward and outward were there in one view: though each might be dwelt on in turn, the rest still kept their hold in the consciousness’; Maurice Merleau-Ponty, *Phenomenology of Perception*: ‘Inside and outside are inseparable; the world is wholly inside, and I am wholly outside, myself’; *Odes of St. Solomon*, 34:5, ‘The likeness of what is below, is that which is above—for everything is above; what is below is nothing but the delusion of those who are without knowledge’; Socrates in Plato’s *Phaedrus*, ‘Beloved Pan, and whatever other gods be present, grant me to be handsome in inward soul, and that the outside and the inside be one’; [hyperlinear](#))

**23.** Yeshua says: **I shall choose you, one from a thousand and two from ten thousand—and they shall stand, becoming a single unity.** ([Dt 32:30](#), [Job 33:23](#), [Ecc 7:28](#); [hyperlinear](#))

**24.** His Disciples say: **Show us thy place, for it is compulsory for us to seek it. || He says to them: Whoever has ears, let him hear! Within a person of light there is light, and he illumines the entire world. When he does not shine, there is darkness.** ([Mt 5:14-16](#), [Jn 13:36](#); apparently a post-resurrection dialog; [hyperlinear](#); [Gk fragment](#))

**25.** Yeshua says: **Love thy Brother as thy soul, protect him as the pupil of thine eye.** (asyndeton; [Dt 32:10](#), [I-Sam 18:1](#), [Ps 17:8](#), [Pro 7:2](#), [Jn 13:34-35](#); Geoffery Chaucer, *The Pardoner’s Tale*, 697-8: ‘Lat ech of us holde up his hand til oother, and ech of us bicomen otheres brother’; Tennessee Williams, *Camino Real*: ‘The most dangerous word in any human tongue is the word for brother. It’s inflammatory.... The people need the word. They’re thirsty for it’; and the *I Ching*, hexagram 63, After Completion: ‘Indifference is the root of all evil’; [hyperlinear](#))

**26.** Yeshua says: **The mote which is in thy Brother’s eye thou see, but the plank that is in thine**

own eye thou see not. When thou cast the plank out of thine own eye, then shall thou see clearly to cast the mote out of thy Brother's eye. (=Mt 7:3-5; [hyperlinear](#); [Gk fragment](#))

**27.** (Yeshua says:) Unless you fast from the system, you shall not find the Sovereignty {of God}; unless you keep the (entire) week<sup>1</sup> as Sabbath<sup>o</sup>,<sup>2</sup> you shall not behold the Father. (Mk 1:13, Jn 5:19!; Justin Martyr, *Dialogue with Trypho*, 12 [ca. 160 AD]: ‘The new Law [i.e. the Gospel] requires you to keep perpetual Sabbath’; =Clement of Alexandria, *Stromata*, III.15; <sup>1</sup>here ‘Sabbath’ = ‘week’ as in [Lev 23:15-16](#)—see [P133](#) and Paterson Brown, ‘[The Sabbath and the Week in Thomas 27](#)’, *Novum Testamentum*, 1992; <sup>2</sup>i.e. attain repose, as in [Th 2/50/60/90](#); [hyperlinear](#); [Gk fragment](#))

**28.** Yeshua says: I stood in the midst of the world, and incarnate<sup>o</sup> I was manifest to them.<sup>1</sup> I found them all drunk, I found no one among them athirst in his heart. And my soul was grieved for the sons of men, for they are blind in their minds and do not see that empty they have come into the world and that empty they are destined to come forth from the world.<sup>2</sup> However, now they are drunk—when they shake off their wine, then shall they change their minds<sup>o</sup>. ([Isa 28:7](#); <sup>1</sup>anti-Gnostic!, [Jn 1:14](#); <sup>2</sup>[Job 1:21](#), [Ecc 5:15](#); this appears to be a post-resurrection saying; [hyperlinear](#); [Gk fragment](#))

**29.** Yeshua says: If the flesh has come to be because of spirit, it is a marvel—yet if spirit because of the body, it would be a marvel among marvels. But I myself marvel at this: how this great wealth has been placed in this poverty. (anti-Gnostic; [Th 2](#), [Ph 23](#); [hyperlinear](#); [Gk fragment](#))

**30.** Yeshua says: Where there are three gods, they are {godless. But where there is only one,<sup>1</sup> I say that} I myself am with him.<sup>2</sup> {Raise the stone and there you shall find me, cleave the wood and there am I.} ([Ac 10:35](#); <sup>1</sup>Joseph E. Brown, *The Sacred Pipe* (a prayer of [Black Elk](#)): ‘We should understand well that all things are the works of the Great Spirit’; <sup>2</sup>الانقرآن الكريم [*Qur’ān*, Baqarah, 2:62]: ‘Verily, those who believe, and those who are Jews and Christians and Sabians, whoever believes in Allah and the Last Day and does righteous deeds, shall have their reward with their Lord’; cleaving the wood could be seen as a metaphor for the crucifixion, removing the stone for the resurrection; see [The Letter of Aristeas](#), 15-16; cleaving the wood could be seen as a metaphor for the crucifixion, removing the stone for the resurrection; [hyperlinear](#); [Gk fragment](#))

**31.** Yeshua says: No oracle<sup>o</sup> is accepted in his own village, no physician heals those who know him. (asyndeton; =[Mc 6:4](#), [Tr 40](#); [hyperlinear](#); [Gk fragment](#))

**32.** Yeshua says: A fortified city built upon a high mountain cannot fall nor can it be hidden. ([Mt 5:14](#); [hyperlinear](#); [Gk fragment](#))

**33.** Yeshua says: What thou shall hear in thy ear proclaim to other ears from your rooftops. For no one kindles a lamp and sets it under a basket nor puts it in a hidden place, but rather it is placed upon the lampstand so that everyone who comes in and goes out will see its light. (=Mt 5:15/=10:27, =[Mk 4:21](#); [hyperlinear](#); [Gk fragment](#))

**34.** Yeshua says: If a blind person leads a blind person, both together fall into a pit. (=Mt 15:14; [hyperlinear](#))

**35.** Yeshua says: It is impossible for anyone to enter the house of the strong person to take it by force, unless he binds his hands—then he will plunder his house. ([Isa 49:24-25](#), =[Mk 3:27](#); [hyperlinear](#))

**36.** Yeshua says: Be not anxious in the morning about the evening nor in the evening about the morning, {neither for your [food] that you shall eat nor for [your garments] that you shall wear. You are much superior to the [windflowers] which neither comb (wool) nor [spin] (thread). When you are naked, what are [you wearing]? Or who can increase your stature? He

**Himself shall give to you your garment.}** (garment = imagery?!: see [Th 37/84](#), [Ph 26/107](#), ‘[Angel, Image and Symbol](#)’, as well as the ancient and delightful ‘[Hymn of the Pearl](#)’; =[Mt 6:25](#); [hyperlinear](#); [Gk fragment](#))

**37. His Disciples say: When will thou appear to us, and when shall we behold thee? || Yeshua says: When you take off your garments without being ashamed, and take your garments and place them under your feet to tread on them as the little children do—then [shall you behold] the Son of the Living-One, and you shall not fear.** ([Gen 2:25/3:7](#), [Isa 19:2](#), [Th 21](#); garments = images?!; this appears to be a post-resurrection dialog; Clement of Alexandria, *Stromata*, III: ‘Salome° asked when what she was inquiring about would be known. The Lord said, When you trample on the garment of shame, and when the two become one, and the male with the female neither masculine nor feminine’; [Th 22](#) & [61b!](#); [hyperlinear](#); [Gk fragment](#))

**38. Yeshua says: Many times have you yearned to hear these sayings which I speak to you, and you have no one else from whom to hear them. There will be days when you will seek me but you shall not find me.** ([Pro 1:28](#), [S-of-S 5:6](#), [Isa 54:8](#), [Am 8:11-12](#), [Lk 17:22](#); [hyperlinear](#))

**39. Yeshua says: The dogmatists° and the scriptualists° have received the keys of recognition, but they have hidden them. They did not enter, nor did they permit those to enter who wished to. Yet you—become astute as serpents and innocent as doves.** ([Mt 5:20/23:1-39](#), =[Lk 11:52](#), =[Mt 10:16](#); [hyperlinear](#); [Gk fragment](#))

**40. Yeshua says: A vine has been planted without the Father—and (as) it is not vigorous,<sup>1</sup> it shall be pulled up by its roots and destroyed.** (<sup>1</sup>asyndeton; [Mt 15:13](#); [hyperlinear](#))

**41. Yeshua says: Whoever has in his hand, to him shall (more) be given; and whoever does not have, from him shall be taken the little which he has.** (=Mt 13:12; [hyperlinear](#))

**42. Yeshua says: Become transients°.** (or: ‘Be led past’; [Gen 14:13](#) LXX translates Heb ‘Abram the Hebrew’ as ‘Abram the [IIEPATH](#) [nomad]’; [Mt 10:1-23/28:19-20](#), [Jn 16:28](#); [Matsuo Basho](#), *Narrow Road to the Interior*: ‘Every day is a journey, and the journey itself is home’; Ernest Hemingway, *The Sun Also Rises (Fiesta)*: ‘Thank God, I’m a traveling man’; [Sylvia Plath](#), *Unabridged Journals*: ‘I can only pass on. Something in me wants more.... There is still time to veer, to sally forth, knapsack on back, for unknown hills over which ... only the wind knows what lies’; [hyperlinear](#))

**43. His Disciples say to him: Who art thou, that thou say these things to us? || (Yeshua says to them:) From what I say to you, you do not recognize who I be, but rather you have become as those Judeans<sup>1</sup>—for they love the tree but hate its fruit, and they love the fruit but hate the tree.** ([Mt 12:33](#), [Jn 4:22](#), [Ph 6!/50!/108!](#); <sup>1</sup>as versus ‘us Galileans’, as in [Jn 7:1?](#); [hyperlinear](#))

**44. Yeshua says: Whoever vilifies the Father, it shall be forgiven him; and whoever vilifies the Son, it shall be forgiven him. Yet whoever vilifies the Sacred° Spirit, it shall not be forgiven him—neither on earth nor in Heaven.** (=Mk 3:28-29; see ‘[The Maternal Spirit](#)’; [hyperlinear](#))

**45. Yeshua says: They do not harvest grapes from thorn-trees, nor do they gather figs from a briar-patch—for they give no fruit. A good person brings forth goodness out of his treasure; a bad person brings forth wickedness° out of his evil treasure which is in his heart, and he speaks maliciously—for out of the abundance of the heart he brings forth wickedness.** ([I-Sam 24:13](#), =[Mt 7:16/=12:34-35](#), [Jas 3:10](#); [hyperlinear](#))

**46. Yeshua says: From Adam° until John° the Baptist there is among those born of women none more exalted than John the Baptist—so that his eyes shall not be broken. Yet I have said that whoever among you becomes childlike shall know the Sovereignty, and he shall be more exalted than John.** ([Th 15](#), =[Lk 7:28](#); [hyperlinear](#))

**47a.** Yeshua says: A person cannot mount two horses nor stretch two bows; and a slave cannot serve two masters<sup>o</sup>—otherwise he will honor the one and despise the other. (=Lk 16:13; [hyperlinear](#))

**47b.** (Yeshua says:) No person drinks vintage<sup>o</sup> wine and immediately desires to drink fresh wine. And they do not put fresh wine into old wineskins lest they burst, and they do not put vintage wine into new wineskins lest it sour. They do not sew an old patch on a new garment, because there would come a split. (Job 32:19, =Lk 5:36-39; [hyperlinear](#))

**48.** Yeshua says: If two make peace with each other in this one house, they shall say to the mountain: Be moved!—and it shall be moved. (=Mt 17:20/=18:19; [hyperlinear](#))

**49.** Yeshua says: Blest are the solitary<sup>1</sup> and chosen—for you shall find the Sovereignty. Because you are from it, you shall return there.<sup>2</sup> (Jn 16:28; <sup>1</sup>Boris Pasternak, *Doctor Zhivago*: ‘Only the solitary seek the truth and break with anyone who does not love it enough’; <sup>2</sup>Plotinus, *Enneads*, I.6.8: ‘The Fatherland to us is there whence we have come, and there is the Father’; [hyperlinear](#))

**50.** Yeshua says: If they say to you: From whence have you come?, say to them: We have come from the Light, the place where the Light has come into being from Him alone; He himself [stood] and appeared in their imagery. If they say to you: Who are you?, say: We are his Sons and we are the chosen of the Living Father. If they ask you: What is the sign of your Father in you?, say to them: It is movement with repose. (Gen 1:3, Isa 28:12/30:15, Lk 16:8, Jn 1:12-14/12:36, Th 27; Bhagavad-Gita, 6.27: ‘When his mind is tranquil, perfect joy comes to the person of discipline; his passion is calmed, he is without sin, being one with the Infinite Spirit’; [hyperlinear](#))

**51.** His Disciples say to him: When will the repose of the dead occur, and when will the New World come? || He says to them: That which you look for has (already) come, but you do not recognize it. (Th 113; [hyperlinear](#))

**52.** His Disciples say to him: Twenty-four prophets<sup>o</sup> proclaimed in Israel, and they all spoke within thee. || He says to them: You have ignored the Living-One who is facing you, and you have spoken about the dead. (Th 5; quoted by St Augustine, *Contra adversarium legis et prophetarum*, II.4.14; James Joyce, *Ulysses*, 14.112: ‘You have spoken of the past and its phantoms.... Why think of them?... I ... am lord and giver of their life’; [hyperlinear](#))

**53.** His Disciples say to him: Is circumcision beneficial to us or not? || He says to them: If it were beneficial, their father would have begotten them circumcised from their mother. But the true spiritual circumcision has become entirely beneficial. (Dt 10:6!; [hyperlinear](#))

**54.** Yeshua says: Blest are the poor, for the Sovereignty of the Heavens is yours. (Dt 15:11, Jas 2:5-7, =Lk 6:20; Erich Maria Remarque, *All Quiet on the Western Front*: ‘The wisest were just the poor and simple people’; Jack Kerouac, *Visions of Cody*: ‘Everything belongs to me because I am poor’; note that the Greek of Mt 5:3, ΜΑΚΑΡΙΟΙ ΟΙ ΠΙΤΩΧΟΙ ΤΩ ΠΙΝΕΥΜΑΤΙ, can be read equally ‘Blest the poor in spirit’ or ‘Blest in spirit the poor’—of which the latter makes more sense, since the parallel at Lk 6:20+24 explicitly concerns economic poverty/wealth rather than spiritual humility/pride; [hyperlinear](#))

**55.** Yeshua says: Whoever does not hate his father and his mother, shall not be able to become a Disciple to me. And whoever does not hate his brothers and his sisters, and take up his own cross<sup>1</sup> in my way, shall not be made worthy of me. (<sup>1</sup>anti-Gnostic; =Lk 14:26-27; [hyperlinear](#))

**56.** Yeshua says: Whoever has recognized the world-system has found a corpse<sup>1</sup>—and whoever has found a corpse, of him the world is not worthy. (<sup>1</sup>or, in a modern metaphor, a machine; Jonathan Swift, *A Tale of a Tub*, II: ‘You will find the body to be only a senseless unsavoury carcass’; Wis 13:10; [hyperlinear](#))

**57.** Yeshua says: The Sovereignty of the Father is like a person who has [good] seed. His enemy came by night,<sup>1</sup> he sowed a weed among the good seed. The man did not permit (the workers) to uproot the weed; he says to them: ‘Lest perhaps you go forth saying: “We shall uproot the weed”, and you uproot the wheat along with it.’ For on the day of harvest the weeds will appear—they uproot them and burn them. (<sup>1</sup>asyndeton; [II-Pt 3:15-17?!](#), =[Mt 13:24-30](#); [hyperlinear](#))

**58.** Yeshua says: Blest is the person who has suffered—he has found the Life. (asyndeton; [Mt 5:10-12](#), [Jas 1:12](#), [I-Pt 3:14](#); Aeschylus, *Agamemnon*, 232: ‘Men must learn by suffering’; Victor Hugo, *Les Misérables*: ‘To have suffered, how good it is!’; Naguib Mahfouz, ‘*Zaabalawi*’, *God’s World*: ‘Suffering is part of the cure!’; [hyperlinear](#))

**59.** Yeshua says: Behold the Living-One while you are alive, lest you die and seek to perceive him and be unable to see. ([Ecc 12:1-8](#); [hyperlinear](#))

**60.** (They see) a Samaritan<sup>o</sup> carrying a lamb, entering Judea. Yeshua says to them: (Why is) that-one (carrying) the lamb? || They say to him: So that he may kill it and eat it. || He says to them: While it is alive he will not eat it, but only after he kills it and it becomes a corpse. || They say: Otherwise he will not be able to do it. || He says to them: You yourselves, therefore—seek a place for yourselves in repose, lest you become corpses and be eaten. ([Th 1/50](#); Thomas Mann, *The Magic Mountain*: ‘The spiritual possibility of finding salvation in repose’; [hyperlinear](#))

**61a.** Yeshua says: Two will rest on a bed<sup>o</sup>—the one shall die, the other shall live. (asyndeton; =[Lk 17:34](#); [hiperlinear](#))

**61b.** Salome<sup>o</sup> says: Who art thou, man? As if (sent) by someone, thou laid upon my bed<sup>o</sup> and thou ate from my table.<sup>1</sup> || Yeshua says to her: I-Am he who is from equality. To me have been given the things of my Father. || (Salome says:) I’m thy Disciple.<sup>2</sup> || (Yeshua says to her:) Thus I say that whenever someone equalizes he shall be filled with light, yet whenever he divides<sup>3</sup> he shall be filled with darkness. (NB the word for ‘bed<sup>o</sup>’ here is the same as in 61a; [Th 37n!](#), [Ph 65!](#); <sup>1</sup>[S-of-S 1:4](#); <sup>2</sup>see [P109n](#); Miguel de Cervantes, *Don Quijote de la Mancha*, I: ‘Of love it may be said that it makes all things equal’; Teresa of Ávila, *The Interior Castle*, VI.4.1: ‘All is to desire to enjoy the Husband more,... to be ardent to mate with such a grand Lord and take him as Husband’; <sup>3</sup>[Pr 6:19c!](#); [hyperlinear](#))

**62.** Yeshua says: I tell my mysteries to those [who are worthy of] my mysteries. What thy right (hand) shall do, let not thy left (hand) ascertain what it does. ([Mk 4:10-12](#), =[Mt 6:3](#); [hyperlinear](#))

**63.** Yeshua says: There was a wealthy person who possessed much money, and he said: I shall utilize my money so that I may sow and reap and replant, to fill my storehouses with fruit so that I lack nothing. This is what he thought in his heart—and that night he died. Whoever has ears, let him hear! (= [Lk 12:16-21](#); [hyperlinear](#))

**64.** Yeshua says: A person had guests. And when he had prepared the banquet, he sent his slave to summon the guests. He went to the first, he says to him: ‘My master invites thee.’ He replies: ‘I owe some money to some merchants; they are coming to me towards evening, I shall go to place an order with them—I beg to be excused from the banquet.’ He went to another, he says to him: ‘My master has invited thee.’ He replies to him: ‘I have bought a house and they require me for a day, I shall have no leisure-(time).’ He came to another, he says to him: ‘My master invites thee.’ He replies to him: ‘My friend is to be married and I shall arrange a feast; I shall not be able to come—I beg to be excused from the banquet.’ He went to another, he says to him: ‘My master invites thee.’ He replies to him: ‘I have bought a villa; I go to receive the rent, I shall not be able to come—I beg to be excused.’ The slave came, he said to his master: ‘Those whom thou have invited to the banquet have asked to be excused.’ The master says to



**his slave: ‘Go out to the roads, bring those whom thou shall find so that they may feast.’**

**Tradesmen and merchants shall not enter the places of my Father!** (multiple asyndeta; [Ezek 27-28](#), [Zeph 1:11](#), [Zech 14:21](#), [Mt 21:12-13](#), =[Lk 14:16-23](#), [Rev/Ap 18:11-20](#); William Wordsworth: ‘[The World Is Too Much with Us](#)’: ‘Getting and spending, we lay waste our powers’; Robert Frost, ‘[New Hampshire](#)’: ‘The having anything to sell is what | Is the disgrace in man’; [hyperlinear](#))

**65.** (Yeshua) says: A kind<sup>o</sup> person had a vineyard. He gave it out to cultivators, so that they would work it and he would receive its fruit from them. He sent his slave, so that the tenants would give to him the fruit of the vineyard. They seized his slave, they beat him—a little more and they would have killed him. The slave went, he told it to his master. His master said: Perhaps they did not recognize him. He sent another slave—the tenants beat him also. Then the owner sent his son. He said: Perhaps they will obey my son. Since those tenants knew that he was the heir of the vineyard, they seized him, they killed him. Whoever has ears, let him hear! (multiple asyndeta; =[Mk 12:1-8](#); [hyperlinear](#))

**66.** Yeshua says: Show me the stone which the builders have rejected—it is the cornerstone. ([Isa 28:16](#), =[Ps 118:22](#) → [Mt 21:42](#); [hyperlinear](#))

**67.** Yeshua says: Whoever knows everything but himself, lacks everything. ([Ecc 1:13-14](#), [Th 3](#); [hyperlinear](#))

**68.** Yeshua says: Blest are you when you are hated and persecuted; and you shall find no place there where you have been persecuted. ([Mt 5:10-12](#); [hyperlinear](#))

**69a.** Yeshua says: Blest are those who have been persecuted in their heart—they are those who have recognized the Father in truth. (*ibid.*; [hyperlinear](#))

**69b.** (Yeshua says:) Blest are the hungry, for the belly of him who desires shall be filled. ([Mt 5:6](#); [hyperlinear](#))

**70.** Yeshua says: When you bring forth that which is within yourselves, this that you have shall save you. If you do not have that within yourselves, this which you do not have within you will kill you. ([Lk 11:41](#)!; [hyperlinear](#))

**71.** Yeshua says: I shall destroy [this] house, and no one will be able to [re]build it. ([Mk 14:58](#), [Jn 2:19](#); [hyperlinear](#))

**72.** [Someone says] to him: Tell my brothers to divide the possessions of my father with me. || He says to him: Oh man, who made me a divider? He turned to his Disciples,<sup>1</sup> he says to them: I’m not a divider, am I? (<sup>1</sup>asyndeton; [Lk 12:13-14](#); John Steinbeck, *The Grapes of Wrath*, 14: ‘The quality of owning freezes you forever into “I”, and cuts you off forever from the “we”.’; [hyperlinear](#))

**73.** Yeshua says: The harvest is indeed plentiful, but the workers are few. Beseech therefore the Lord<sup>o</sup> that he send forth workers to the harvest. (=Mt 9:37-38; [hyperlinear](#))

**74.** (Yeshua) says: Oh Lord, there are many around the well, yet no one in the well! (Origen, *Contra Celsum*, 8.16: ‘How is it that many are around the well and no one goes into it?’; [hyperlinear](#))

**75.** Yeshua says: There are many standing at the door, but the solitary are those who shall enter the Bridal-Chamber<sup>o</sup>. ([Mt 9:15/25:10](#), [Th 16/49](#); [hyperlinear](#))

**76.** Yeshua says: **The Sovereignty of the Father is like a tradesman having merchandise, who found a pearl. That tradesman was wise; he sold the merchandise, he bought that single pearl for himself. You yourselves, seek for His treasure, which perishes not, which endures—the place where no moth comes near to devour nor worm ravages.** (multiple asyndeta; [Ps 11:7/17:15](#), =[Mt 6:19-20](#)/=[13:44-46](#), =[Lk 12:33](#); [hyperlinear](#))

**77.** Yeshua says: **I-Am the Light above them all°, I-Am the All. All came forth from me, and all attained to me (again). Cleave wood,<sup>1</sup> I myself am there; lift up the stone and there you shall find me.** (<sup>1</sup>asyndeton; [Jn 8:12](#), [Th 30n](#); Lao Tzu, *Tao Teh Ching*, 16: ‘All things flourish, but each one returns to its root,... the eternal Tao’; Victor Hugo, *Les Misérables*: ‘All comes from light, and all returns to it’; [hyperlinear](#); [Gk fragment](#))

**78.** Yeshua says: **Why did you come out to the wilderness—to see a reed shaken by the wind? And to see a person dressed in plush garments? [Behold, your] rulers and your dignitaries are those who are clad in plush garments, and they shall not be able to recognize the truth.** (=Mt [11:7-8](#); [hyperlinear](#))

**79.** A woman from the multitude says to him: Blest is the womb which bore thee, and the breasts which nursed thee! || He says to [her]: Blest are those who have heard the Logos<sup>o</sup> of the Father and have maintained it in truth. For there shall be days when you will say: Blest is this womb which has not conceived and these breasts which have not nursed! (Lk 1:42/=11:27-28/23:29; [hyperlinear](#))

**80.** Yeshua says: Whoever has recognized the world has found the body; yet whoever has found the body, of him the world is not worthy. (Th 56; [hyperlinear](#))

**81.** Whoever has been enriched, let him become sovereign; and whoever possesses power, let him renounce (it). (thus sovereign without power: a veritable Zen koan!; Alexander Solzhenitsyn, *The Gulag Archipelago*, I.4: 'Power is a poison well-known for thousands of years'; [hyperlinear](#))

**82.** Yeshua says: Whoever is close to me is close to the fire, and whoever is far from me is far from the Sovereignty. (quoted by Origen, *Homily on Jeremiah*, XX.3; [hyperlinear](#))

**83.** Yeshua says: The images are manifest to mankind, and (yet) the light within them is hidden.<sup>1</sup> He shall be revealed in the imagery of the Father's light—but as yet) his light conceals his image. (<sup>1</sup>Th 19; Victor Hugo, *Les Misérables*: 'God is behind all things, but all things hide God'; Ps 104:2!; [hyperlinear](#))

**84.** Yeshua says: When you see your reflection, you rejoice. Yet when you perceive your images, which have come into being from your Origin—which neither die<sup>1</sup> nor represent<sup>2</sup>—to what extent will they depend upon<sup>3</sup> you? (<sup>1</sup>sense perceptions do not *perish* but merely become *past*; <sup>2</sup>nor do they manifest *something else* which lies beyond/below/within themselves; <sup>3</sup>Coptic Ⲁⲗ, see P269.1: 'used after verbs of carrying or bearing when the bearer is thought of as being beneath the burden'; this is the epistemological [and thus ontological] hinge of the entire text; see Ex 14:14, Ps 139:16, Pro 20:24, Jn 5:19, Th 19, and 'Angel, Image and Symbol'; Anton Chekhov, 'Anna on the Neck': 'When Anna ... in the enormous mirror saw the whole of herself, illumined by countless lights, a feeling of joy awakened in her soul'; Chuang Tsu [4th century BC China], 2: 'Joy, anger, grief, delight, worry, regret, fickleness, inflexibility, modesty, volition, sincerity, insolence:... without them we would not exist, without us they have nothing to take hold of;... it would seem as though they have some True Master, and yet I find no trace of him; he can act—that is certain; yet I cannot see his form; he has identity but no form'; Alexander Pope, *An Essay on Man*, I.34: 'Upheld by God, or thee?'; [hyperlinear](#))

**85.** Yeshua says: Adam came into existence from a great power and a great wealth, and (yet) he did not become worthy of you. For if he had been worthy, [he would] not [have tasted] death. (Gen 3:19, Th 1; [hyperlinear](#))

**86.** Yeshua says: [The foxes have their dens] and the birds have their nests, but the Son of Mankind has no place to lay his head for rest. (Dan 7:13-14, =Mt 8:20; Thomas Wolfe, *You Can't Go Home Again*, I.6: 'Homeless, uprooted, and alone, with no door to enter, no place to call his own, in all the vast desolation of the planet'; [hyperlinear](#))

**87.** Yeshua says: Wretched is the body which depends upon (another) body, and wretched is the soul which depends upon their being together. (II-Sam 13:1-22, Th 112; [hyperlinear](#))

**88.** Yeshua says: The angels and the prophets (shall) come to you, and they shall bestow upon you what is yours. And you yourselves, give to them what is in your hands, and say among yourselves: On what day are they coming to receive what is theirs? (Rev/Ap 22:8-9!; [hyperlinear](#))

**89.** Yeshua says: Why do you wash the outside of the chalice? Do you not comprehend that He who creates the inside, is also He who creates the outside? (Lk 11:39-41; [hyperlinear](#))

**90.** Yeshua says: Come unto me, for my yoga° is natural° and my lordship is gentle—and you shall find repose for yourselves. (=Mt 11:28-30, Th 60; [hyperlinear](#))

**91.** They say to him: Tell us who thou art, so that we may believe in thee. || He says to them: You scrutinize the face of the sky and of the earth—yet you have not recognized Him who is facing you, and you do not know to inquire of Him at this moment. (Th 5/52/76/84, =Lk 12:56; John Steinbeck, *The Grapes of Wrath*, 13: ‘I don’ know what to pray for or who to pray to’; [hyperlinear](#))

**92.** Yeshua says: Seek and you shall find. But those things which you asked me in those days, I did not tell you then. Now I wish to tell them, and you do not inquire about them. (=Mt 7:7-8; Mencius, 4th century BC China: ‘It is said, Seek and you will find it, neglect and you will lose it’; [hyperlinear](#))

**93.** (Yeshua says:) Give not what is sacred to the dogs, lest they throw it on the dungheap. Cast not the pearls to the swine, lest they break (them) in pieces. (Pro 23:9, =Mt 7:6; [hyperlinear](#))

**94.** Yeshua [says:] Whoever seeks shall find. [And whoever knocks,] it shall be opened to him. (=Mt 7:8; [hyperlinear](#))

**95.** [Yeshua says:] If you have copper-coins,<sup>1</sup> do not lend at interest—but rather give [them] to him who will not repay you. (Lk 6:30-36; <sup>1</sup>here in the bound papyrus codex there is a single sheet puzzlingly blank on both sides; [hyperlinear](#))

**96.** Yeshua [says:] The Sovereignty of the Father is like [a] woman,<sup>1</sup> she has taken a little leaven,<sup>1</sup> she [has hidden] it in dough,<sup>1</sup> she produced large loaves of it. Whoever has ears, let him hear! (<sup>1</sup>asyndeta; =Mt 13:33; [hyperlinear](#))

**97.** Yeshua says: The Sovereignty of the [Father] is like a woman who is carrying a jar full of grain. (While) she was walking [on a] distant road, the handle of the jar broke, the grain streamed out behind her onto the road. She did not observe (it), she had noticed no accident. (When) she arrived in her house, she set the jar down—she found it empty. (multiple asyndeta; [hyperlinear](#))

**98.** Yeshua says: The Sovereignty of the Father is like someone who wishes to slay an eminent person. In his house he drew forth the sword,<sup>1</sup> he thrust it into the wall in order to ascertain whether his hand would prevail. Then he slew the eminent person. (<sup>1</sup>asyndeton; NB the tongue as ‘the sword in one’s mouth’: Isa 49:2, Rev/Ap 1:16; [hyperlinear](#))

**99.** The Disciples say to him: Thy brothers and thy mother are standing outside. || He says to them: Those here who do the will of my Father—these are my Brothers and my Mother. It is they who shall enter the Sovereignty of my Father. (Th 15, =Mk 3:31-35; [hyperlinear](#))

**100.** They showed Yeshua a [denarius], and they say to him: The agents of Caesar demand taxes from us. || He says to them: Give the things of Caesar to Caesar, give the things of God to God, and give to me what is mine. (Rev/Ap 13:18 ← I-Ki 10:14!: a most extraordinary gematria, indicating the notorious 666 as a *monetary* \$ymbol; =Mt 22:16-21; [hyperlinear](#))

**101.** (Yeshua says:) Whoever does not hate his father and his mother in my way, shall not be able to become a Disciple to me. And whoever does [not] love his [Father] and his Mother in my way, shall not be able to become a [Disciple to] me. For my mother [bore° my body],<sup>1</sup> yet [my] True [Mother] gave me the life. (<sup>1</sup>anti-gnostic; Job 33:4!, Jn 2:4, Th 15/79/99, =Lk 14:26; see ‘The Maternal Spirit’ and ‘Theogenesis’; Odes of St. Solomon, 35:6, ‘I was carried like a child by its mother’; Bhagwan Shree Rajneesh, *The*

*Mustard Seed*: ‘Your mother gave birth to your body, not to you’; [hyperlinear](#))

**102.** Yeshua says: Woe unto them, the dogmatists—for they are like a dog sleeping in the manger of oxen. For neither does he eat, nor does he allow the oxen to eat. (Th 39; =*The Fables* of Aesop<sup>o</sup>; [hyperlinear](#))

**103.** Yeshua says: Blest is the person who knows in [which] part the thieves enter, so that he shall arise and collect his [belongings] and gird up his loins before they come in. (=Lk 12:35+39; [hyperlinear](#))

**104.** They say [to him:] Come, let us pray today and let us fast! || Yeshua says: What then is the transgression which I have committed, or in what have I been vanquished? But when the Bridegroom comes forth from the Bridal-Chamber, then let them fast and let them pray. (Mk 2:19-20, Th 14; [hyperlinear](#))

**105.** Yeshua says: Whoever shall acknowledge father and mother, shall be called the son of (a) harlot. (Mt 23:8-9, Lk 14:26, Jn 8:41, Th 101; ‘Theogenesis’; [hyperlinear](#))

**106.** Yeshua says: When you make the two one,<sup>1</sup> you shall become Sons of Mankind<sup>2</sup>—and when you say to the mountain: ‘Be moved!’, it shall be moved. (<sup>1</sup>Th 22, the *Tao Te Ching*, 1 of Lao Tsu: ‘These two are the same’; <sup>2</sup>Dan 7:13-14, Th 86; [hyperlinear](#))

**107.** Yeshua says: The Sovereignty is like a shepherd who has 100 sheep. One of them went astray, which was the largest. He left the 99, he sought for that one until he found it. Having wearied himself, he says to that sheep: ‘I desire thee more than 99.’ (Ezek 34:15-16, =Lk 15:3-6, Ph 59; [hyperlinear](#))

**108.** Yeshua says: Whoever drinks from my mouth shall become like me. I myself shall become as he is, and the secrets shall be revealed to him. (Lk 6:40, Jn 4:7-15/7:37; [hyperlinear](#))

**109.** Yeshua says: The Sovereignty is like a person who had a treasure [hidden] in his field without being aware of it. And [after] his death, he bequeathed it to his [son. The] son was not aware (of it) , he accepted that field, he sold [it]. And he came who purchased it—he plows, [he discovered] the treasure. He began to lend money at interest to whomever he wishes. (multiple asyndeta; *The Fables* of Aesop; Mt 13:44; [hyperlinear](#))

**110.** Yeshua says: Whoever has found the world and become enriched, let him renounce the world. (Th 81; Anton Chekhov, *The Cherry Orchard*: ‘If thou art given the keys to the household, throw them into the well and walk away, go. Be free like the wind’; [hyperlinear](#))

**111.** Yeshua says: The sky and the earth shall be rolled up in your presence; and he who lives from within the Living-One shall see neither death [nor fear]. Therefore Yeshua says:<sup>1</sup> Whoever finds himself, of him the world is not worthy. (<sup>1</sup>apparently interpolated by Thomas himself; Isa 34:4, Lk 21:33, Th 11!!, Rev/Ap 6:14; [hyperlinear](#))

**112.** Yeshua says: Woe to the flesh which depends upon the soul, woe to the soul which depends upon the flesh! (asyndeton; Th 87; [hyperlinear](#))

**113.** His Disciples say to him: When will the Sovereignty come? || (Yeshua says:) It shall not come by watching (for it). They will not say ‘Behold here!’ or ‘Behold there!’ But rather the Sovereignty of the Father is spread upon the earth, and humans do not see it. (anti-Gnostic!; Ps 47:7,



**114.** Shimon Kefa says to them: Let Mariam depart from among us, for women are not worthy of the life.<sup>1</sup> || Yeshua says: Behold, I myself shall inspire<sup>o</sup> her so that I make her male, in order that she also shall become a living spirit like you males.<sup>2</sup> For every female who becomes male, shall enter the Sovereignty of the Heavens. (<sup>1</sup>Pro 31:3, Ecc 7:28!; <sup>2</sup>exquisitely ironical, since ‘spirit’ in Aramaic—the original language of the logion—is feminine; Gen 3:16, Ex 18:2, Th 22!; cp. [remarkably] English ‘tom-boy’; *The 1001 Nights*, I: ‘Rely not on women, trust not to their hearts!’; Clement of Alexandria, *Stromata*, VI.12: ‘Souls are neither male nor female when they no longer marry nor are given in marriage [Lk 20:34-36]; and is not woman transformed into man, when she is become equally unfeminine, and manly, and perfect?’; John Donne, ‘Go, and catch a falling star’, *Songs and Sonnets*: ‘No where | Lives a woman true, and fair’; Saul Bellow, ‘The Old System’, *Mosby’s Memoirs and Other Stories*: ‘She might smell like a woman, but she acted like a man’; [hyperlinear](#))

## The Gospel according to Thomas

### Notes to Thomas

Coptic was the final, millennial stage of the classical Egyptian language, evolving after the invasion of Alexander the Great (332 BC) and subsequently supplanted by Arabic following the Muslim conquest (640 AD); see [Biblio.20](#). It has always been the liturgical language of the Egyptian Church; moreover, the ancient Coptic versions of the Old and New Testaments are of great importance in textual Biblical studies. Utilizing many Greek loan words, Coptic also adopted the Greek alphabet, adding these letters: Ϡ (shai), ϣ (fai), Ϛ (hori), Ϙ (janja), Ϟ (gima), and ϧ (ti), as well as ̅ (syllable or abbreviation indicator, here represented by an underline; e.g. 2N); see [The Coptic Alphabet](#) and [P001](#). ‘C...’ and ‘P...’ are links to pages/sections in Crum’s *Dictionary* and Plumley’s *Grammar* ([Biblio.5+6](#)). English terms which derive from ancient Egyptian via Coptic include ‘pharaoh’ (Coptic Π.ΡΡΟ: the-king, P080, C299a; usually interpreted otherwise<sup>7</sup>); ‘adobe’ (Coptic ΤΩΘΒΕ: brick, C398a; via Arabic and Spanish); ‘oasis’ (from Egyptian via Greek; Coptic parallel ΟΥΑ2Ε, C508b); ‘barge’ (Coptic ΒΑΔΡΕ, via Gk βάρις [Liddell & Scott, [Biblio.22](#): ‘a flat-bottomed boat, used in Egypt’], C042a); and ‘manna’ (Coptic ΜΟΟΝΕ: to feed, C173a).

**Adam** (46/85): Hebrew אָדָם (blood-red, clay)—the original human and/or generic mankind.

**Aesop** (102/109): crippled Greek slave who flourished in the 6th-century BC and was executed at Delphi for ‘impiety’, whose *Fables* were well-known thruout the ancient world; the only non-Israelite other than the [Delphic Oracle](#) (‘Recognize thyself’: [Th 3](#)) whom Christ is known to have quoted, as also in [Lk 4:23](#) (moral from ‘The Quack Frog’), [Mt 7:15](#) (‘The Wolf in Sheep’s Clothing’) and various other allusions.

**Bear** (101): interpolated Coptic text ([image of the papyri](#)):

Γ Δ Ρ	ΝΤΑ.[C.MICE	ΠΔ.ϞΩΜΔ
Gk	P202+P186b-P035-C185a	P050-Gk
for	did.[she.bear	my.body

**Bed** (61b, NB as also in 61a): the Coptic text here is:

Δ.Κ.ΤΕΛΟ	ΕΧΜ	ΠΔ.ΓΛΟΓ
P199a-P035-C408ab	C757a	P050-C815a

<sup>7</sup> “Egyptian *pr-‘o* [C267a/253a], ‘great house’.” (F. Brown, S.R. Driver, and C. Briggs, based upon Wilhelm Gesenius, *Hebrew-Aramaic and English Lexicon of the Old Testament*; available in [Biblio.30](#).)

Did.thou[masc].lay

upon

my.bed.

This last term is *the one and only* Sahidic Coptic word for ‘bed’. Pace Guillaumont *et alia* (Biblio.7), it does not mean ‘bench’, which would be ΠΟΙ (C260b); nor does it mean ‘sofa’, for which there are several terms listed in the English index of Crum under ‘couch’, e.g. ΜΑ Ν.ΝΚΟΤΚ (place of-reclining, C225a)—thus in the Sahidic version of Ac 5:15, ΓΛΟΓ is used for ΚΑΙΝΑΡΙΟΝ and ΜΑ Ν.ΝΚΟΤΚ for ΚΡΑΒΒΑΤΟΣ (my thanks to Hany Takla for this reference).

**Blest** (7/18/19/49/54/58/68/69a/69b/79/103): Greek ΜΑΚΑΡΙΟΣ; (see Note 2 in the hyperlinear of logion 7); Mt 5:3 *et passim*.

**Bridal-Chamber** (75/104): Coptic ΜΑ Ν.ΩΕΛΕΕΤ (place of-bride; C153a, C560b) = Greek ΝΥΜΦΩΝ = Hebrew כְּהֶדֶר (*kheder*); the bedroom where the marriage is consummated (Jud 15:1, Ps 19:5/45:13-15!, S-of-S 1:4, Jn 3:29!, Mt 9:15 [ΟΙ ΥΙΟΙ ΤΟΥ ΝΥΜΦΩΝΟΣ, the Sons of the Bridal-Chamber] 25:1-13)—see Ph 65/71/72/73/82/94/101/108/131/143, Sacrament in Ph Notes.

**Defile** (7): Copt BHT (from ΒΩΤΕ, to pollute, be abominable; C045b) see Defilement in Ph Notes.

**Dogmatists** (39/102): Aramaic פְּרוּשִׁים (*perushim*, ‘Pharisees’: separated); ubiquitous dogmatic Jewish clerics of that time, the party of Paul of Tarsus; Mt 5:20/23:1-39, Ac 26:5 etc.

**Gnostic** (5): re the *anti-Gnosticism* of these texts, see Incarnate, Recognition and ‘Are the Coptic Gospels Gnostic?’ ‘Gnosticism’ is by definition metaphysically Platonic, maintaining that the perceptible universe and thus all incarnation are *untrustworthy* or even *illusory*; our texts, on the contrary, share the Biblical view that both the universe and our incarnations are *divinely created*.

**Image/Imagery** (22/50/83/84): Greek ΕΙΚΩΝ (similitude) = Hebrew צֶלֶם (*tselem*, from צֶל [tsel, shadow]; Gen 1:26); sensory perceptions and/or mental images, the five senses (Th 19!) together with memory and the imagination; see ‘Angel, Image and Symbol’.

**Incarnate** (28): Coptic 2N CΔΡΞ (‘in flesh’—utilizing the same Greek term as Jn 1:14, ΣΑΡΞ); thus *blatantly anti-Gnostic*; see Gnostic.

**Inspire** (114): Coptic COK (to draw, beguile, gather or impel [not merely lead, but rather *attract*]: C325b); as in the Sahidic version of Jn 6:44!! (Greek ΕΛΑΚΩ); in Th 8, this same verb is used to mean ‘to *draw* a net up out of the sea’.

**Jacob the Righteous** (12): Hebrew יַעֲקֹב (*yakov*: heeler, supplanter; Gen 25:26) = Greek ΙΑΚΩΒΟΣ = English ‘James’; the human brother of Yeshua (Mk 6:3, Jn 7:5, Ac 1:14/12:17, Jas 1:1); subsequently Elder of the Convocation in Jerusalem.

**John the Baptist** (46/78): John = Hebrew יוֹחָנָן (*yokhanan*: Yah is gracious); the last Hebrew prophet and the Messianic precursor (Lk 1/3/7); proclaimed the supremely innovative doctrine of *forgiveness* following repentance (Mk 1:4)—thus pardon cancels karma!; see Oracle, Ph 73/81/133, Baptism in Ph Notes, Logoi in Tr Notes.

**Logos/Meaning/Saying** (Prolog/1/19/38/79): Greek ΛΟΓΟΣ (‘concept+expression’) = Coptic ΩΔΧΕ (C612b) = Heb אָמַר (*amr*) = Aram מִמְרָא (*memra*); cf. Heraclitus, the Stoics and Philo of Alexandria; Lk 8:11, Jn 1:14, Rev/Ap 19:13; English ‘meaning’ derives from Anglo-Saxon *mænan*: ‘to have in mind, mention, conceive+express’—the exact sense of both *logos* and *memra*; Jn 1:1 thus reads ‘In (the) Origin was the Meaning.’

**Lord/Master** (47a/64/65/73/74): Hebrew אָדוֹן (*adón*) = Greek ΚΥΡΙΟΣ Coptic ΧΟΕΙC; C787b, owner of a slave; see Ph 2.

**Mariam** (21/114): Heb מַרְיָם (from מָרוֹם, *mrom*: exalted [Strong's 04791]; Ex 2:4/15:20); five females named Mariam appear in the Gospels: the Virgin, Mariam of Magdala, Mariam of Bethany, Mariam of Cleopas, and Mariam the human sister of Yeshua (Mk 6:3, Ph 36); the LXX as well as the oldest and best manuscripts of e.g. Jn 20 (vs.1 [N A], vs.11 [p66c N], vs.16 [N B], vs.18 [p66 N B]) provide the correct transliteration of this (Semitic) name into Greek letters: ΜΑΡΙΑΜ.

**Matthew** (13): Hebrew מַתְתָּיָה (*mattan-yah*: gift of Yah); the Apostle/Evangelist, also named ‘Levi of Alphaeus’ (see Levi in Ph Notes, Mk 2:14), brother of the Apostle Jacob of Alphaeus; Mt 10:3 etc.

**Mind, Change of** (28): Greek ΜΕΤΑΝΟΕΩ (be with-mind, be wholeminded, after-mind, reconsider) = Hebrew שׁוּב (*shub*: return); Ps 7:12/22:27, Mt 3:1-2/4:17, Lk 3:2-14; the initial message of both John the Baptist and Christ; this important term ‘*metanoia*’ (mindfulness) contrasts with ‘*paranoia*’ (beside-mind, mindlessness)—it does not signify a mere feeling of remorse, which is ΜΕΤΑΜΕΛΟΣ (with/after-sentiment), but rather *a new mentality*.

**Oracle/Prophet** (31/52/88): Greek ΠΡΟΦΗΤΗΣ Hebrew נְבִיא (*nabi*); a divine spokesperson, not merely predictive; note that there are 24 books in the Hebrew canon of the OT, and also 24 Prophets including John the Baptist (IV-Ezra 14:45, Rev/Ap 4:4).

**Origin** (18): Greek **ΑΡΧΗ**; a term from the pre-Socratic Greek philosophers, meaning not a temporal beginning but rather the primary element or foundation of reality (thus in Gen 1:1 LXX, Mk 1:1, Jn 1:1).

**Philosopher** (13): Greek **ΦΙΛΟΣΟΦΟΣ** (fond of wisdom); this word (coined by the pre-Socratic Pythagoras) has no precise Hebrew/Aramaic equivalent, and thus Matthew himself may have used the Greek word; but see the parallel term at Job 9:4, **חכם לבב** (*khakam liba*), ‘wise in heart’.

**Rabbi** (12): Hebrew **רבי** (my great-one) = Coptic **ΝΟΣ** (great, C250a); a spiritual authority; Jn 1:38/3:26, Mt 23:7.

**Recognition** (3/5/39/43/51/56/67/69a/78/80/91/105): Coptic **COOYN** (C369b) Greek **ΓΝΩΣΙΣ** (gnosis); this important term means direct personal acquaintance rather than mere intellectual knowledge, as in Jn 17:25 and I-Jn 4:7; see Th 5, Ph 116/122/134, Tr 1/4/6 etc., Incarnate and Gnostic; NB Bertrand Russell's justly celebrated Theory of Descriptions, wherein the essential distinction is drawn between Knowledge by Acquaintance and Knowledge by Description—made necessary in English by its use of ‘know’ for both meanings; other languages utilize two separate terms, e.g. Spanish ‘conocer’ (from **ΓΝΩΣΙΣ**, ‘to be acquainted with’, versus ‘saber’ (from Latin **SAPERE**, to be wise), ‘to know about’).

**Repose** (2/50/51/60/90): Greek **ΑΝΑΠΑΥΣΙΣ** (up-ceasing); Ex 23:12, Isa 28:12, Mt 11:28; see also Th 27.

**Sabbath** (27): Hebrew **שבת** (*shabat*: repose); the (7th) day of rest; Ex 21:8-11, Lk 6:1-11, Tr 7/33—see the pericope Lk 6:5D (05) [Bezae]: ‘That same day, he saw someone working on the Sabbath,\* he said to him: Man, if indeed you understand what you are doing, you are blest; if indeed you do not understand, you are accursed and a transgressor of the Torah’; Nestle-Aland, Biblio.23, textual notes (\*asyndeton).

**Sacred Spirit** (44): Hebrew **רוח הקודש** (*ruakh ha-qodesh*, Spirit the-Holy; feminine gender) ≠ Greek **ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ** (neuter gender) ≠ Coptic **Π.ΠΝΕΥΜΑ ΕΤ.ΟΥΔΑΒ** (P080, masculine gender, as also Latin **SPIRITUS SANCTUS**); see Spirit and ‘The Maternal Spirit’.

**Salome** (37n/61b): Hebrew **שלומית** (*shlomit*: peaceful); an early female Disciple (Mk 15:40-41/16:1-8); Ph 59!/79!

**Samaritan** (60): those Northern Kingdom Israelites not deported to Babylon and hence lacking the later OT scriptures (I-Ki 16:24, II-Ki 17), therefore in post-Exilic times considered heretics (as in Lk 10:25-37, Jn 4:1-42).

**Scriptualist** (39): Greek **ΓΡΑΜΜΑΤΕΥΣ** (scribe); Mt 23:1-39 etc.

**Secret/Hidden/Concealed** (Prolog/5/6/32/33/39/83/96/108/109): Coptic **ϠΩΠ** (C695a); this is the term used e.g. in Sahidic Mt 13:35.

**Shimon Kefa** (13/114): Hebrew **שמעון** (*shimón*: hearing, Gen 29:33); Aramaic **כִּיפָא** (*kefa*) = Greek **ΠΕΤΡΟΣ** (bedrock)—the chief Apostle, Simon Peter (Mt 10:2/16:15-19).

**Sky/Heaven** (3/6/9/11/12/20/44/54/91/111/114): Coptic **ΠΕ** (C259a) Greek **ΟΥΡΑΝΟΣ** = Hebrew **שָׁמַיִם** (*shamayim*; plural); note that ‘sky’ = ‘heaven’ in all three languages.

**Spirit** (14/29/44/53/114): Hebrew **רוח** (*ruakh*: feminine gender!) = Aramaic **רוּחָא** (*rukha*) ≠ Greek **ΠΝΕΥΜΑ** (neuter gender!) ≠ Latin **SPIRITUS** (masculine gender!); in all these languages the word for ‘spirit’ derives from ‘breath’ or ‘wind’ (Gen 2:7, Isa 57:16, Jn 3:5-8); see Sacred Spirit and Comm.2.

**Thomas** (Prolog/13/Colophon): Aramaic **תּוּמָא** (*taoma*) = Greek **ΔΙΔΥΜΟΣ** (duplicate, twin); the Apostle Didymos Judas Thomas, author of this text (Jn 11:16/20:24-29/21:2); ‘Judas’ Hebrew **יהודה** (*yehúda*): ‘praised’ = Arabic ‘hammad’ as in ‘Nag Hammadi’ (village of-praise) and ‘Mohammed’ (great-praise), the Ishmaelite prophet: Gen 16-17/21:1-21/25:12-18, Zech 9:6-7!, as well as not only the Arabic Qur’án but also the *absolutely essential* Hadith.

**Totality/Everything/the All** (2/6/67/77): Coptic **THP.4** (all of-him/it, C424a).

**Transgression** (14/104): Coptic **ΝΟΒΕ** (C222a) = Greek **ΑΜΑΡΤΙΑ** = Hebrew **חטאת** (*khatat*): moral error, sin = violation of the Torah (the term ‘sin’ has no other meaning, either in Biblical times or thereafter); see Perfect, Torah and Defilement in Ph Notes.

**Transient** (42): Greek **ΠΑΡΑΓΕΙΝ** (by-led); someone led past, passer-by, itinerant—see Hebrew in Ph Notes.

**Trees** (19): the ‘five trees’ may well refer to the five senses (NB that all emotions are presumably *symbolic feelings*, thus ‘sentiments’); see Tr 28 and ‘Angel, Image and Symbol’; it is noteworthy that the olive tree in particular does not shed its leaves annually.

**Vintage/Kind/Natural** (47b/65/90): Greek **ΧΡΗΣΤΟΣ** (useful, vintage, benevolent, mild, easy); Ph 126; the ancients often confused this common term with the rare **ΧΡΙΣΤΟΣ** (anointed, as were Gk athletes), with reference to the Hebrew Messiah.

**War** (16): Greek **ΠΟΛΕΜΟΣ**; nowadays, one may well interpret ‘the stars falling from the sky’ (Isa 34:4, Mk 13:25, Rev/Ap 6:13/8:6-12 ff.) as a nuclear war, since hydrogen bombs are literally small man-made stars; ‘within this generation’ in Lk 21:24-32 is explicitly to be counted from the reconquest of Jerusalem (i.e. June 1967) and therefore *not* from the founding of the modern State of Israel (May 1948); a OT Israelite generation could range from forty years (Num 14:33, Dt 2:14) to one hundred years (Gen 15:13-16). The impending military/ecological apocalypse is evidently

not a parable!

**Wickedness** (45): Greek ΠΟΝΕΡΟΣ; this term has a root meaning of hard work or laborious drudgery, thus oppressive or exploitative; Christ's specific listing of 12 evils, at Mk 7:22-23: (1) ΠΟΡΝΕΙΑ: prostitution (commercial or cultic), any sexuality *explicitly* forbidden by the Torah; (2) ΚΛΟΠΗ: theft; (3) ΦΟΝΟΣ: homicide; (4) ΜΟΙΧΕΙΑ: adultery; (5) ΠΛΕΟΝΕΞΙΑ: selfishness; (6) ΠΟΝΗΡΙΑ: malice; (7) ΔΟΛΟΣ: deceit; (8) ΑΣΕΛΓΕΙΑ: lechery [literally: un-moon-leading!]; (9) ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ: envious/jealous/selfish eye [Dt 15:9, Mt 20:15]; (10) ΒΛΑΣΦΗΜΙΑ: derision; (11) ΥΠΕΡΗΦΑΝΙΑ: pride; (12) ΑΦΡΟΣΥΝΗ: foolishness [literally: divided mind, ambivalence; Rev/Ap 3:15-16!].

**World-System** (10/16/21/24/27/28/51/56/80/110/111): Greek ΚΟΣΜΟΣ (arrangement, order); originally the pre-Socratic philosopher Pythagoras had used this term to designate the entire natural universe, as in 'cosmos'; but in the Gospel *koinê* (later common Greek) it had also come to signify the conventionality or artificiality of the human social system, as in 'cosmetic'; see Lk 2:1/4:5-6/12:30-31.

**Yeshua** (Prologue *et passim*): Aramaic ישוע (Yeshúa) = Hebrew יהושע (Yehóshua); from יהוה ישע (YHWH ysha: He-Is Savior); Josh 1:1, Ezra 5:2 (Aramaic), Mt 1:21, Ph 20a; this name could not be accurately transcribed in Greek, which lacks the SH sound; in the Greek and Coptic uncial manuscripts it was generally abbreviated IC or IHC; see also the second commandment as written on tablets of the Decalogue (image1, image2): יהיה, 'He Is' (qal imperfect 3rd person masculine singular of היה, 'to be').

**Yoga** (90): Coptic ΝΑ2Β (yoke, C726); here, as in the canonical Gospels, meaning one's spiritual discipline (the cognate Sanskrit term 'yoga' conveys this sense quite well); see Ph 79.

## Metalogos: The Gospels of Thomas, Philip and Truth



## † ΦΙΛΙΠΠΟΣ †

**1. A Hebrew<sup>o</sup> person makes a (convert) Hebrew, and they call him thus: a novice<sup>o</sup> (proselyte).**

**Yet a novice does not make (another) novice. [...] (The instructed) were not (formerly) as they (now) are,<sup>1</sup> [...] and they make others [... to receive like themselves.] It suffices to those (others) that they shall be.** (<sup>1</sup>Lk 6:40, Th 19!; Mt 23:15, Ac 2:10/6:5; Hui-neng (China, 638-706 AD), *The Platform Scripture (T'an Ching)*, 30: 'When deluded people understand and open up their minds, they are no longer different from the superior and wise'; [hyperlinked interlinear](#) of this logion; [hyperlinears](#) of all Philip logia)

**2. The slave seeks only to be set free, yet he does not seek after the estate of his master. Yet the son not only acts as a son, but also the father ascribes the inheritance to him.** (Gen 15:2-3, Pro 17:2, Jn 8:35, Th 72; [hyperlinear](#))

**3. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the Living-One are alive, and they inherit both the living and the dead. The dead do not inherit anything. For how will the dead inherit? When the dead inherits the Living-One, he shall not die but rather the dead shall instead live.** (Th 111; [hyperlinear](#))

**4. A nationalist<sup>o</sup> does not die, for he has never lived so that he could die.<sup>1</sup> Whoever has trusted<sup>o</sup> the truth (became) alive—and this-one is in danger of dying (as a martyr), for he is alive since the day that the Christ<sup>o</sup> came.** (Gen 12:1-3, Isa 40:17, Mt 24:9; <sup>1</sup>Dante Alighieri, *The Divine Comedy*, Inferno, III.64:



‘These wretches, who had never truly lived’; Desiderius Erasmus, *In Praise of Folly*: ‘It really makes little difference when such a man dies; he has never lived’; [hyperlinear](#))

**5. The system is invented, the cities are constructed, the dead carried out.** (asyndeta; [Gen 4:17](#), [Isa 40:17](#), [Rev/Ap 18](#), [Lk 9:60](#), [Ph 105](#); Percy Bysshe Shelley, *Peter Bell the Third*, III.1: ‘Hell is a city much like London’; [Thomas Merton](#), *Raids on the Unspeakable*: ‘[There is] one basic lie: only the city is real’; [hyperlinear](#))

**6. In the days when we were Hebrews we were left fatherless<sup>1</sup>, having only our Mother (the Sacred Spirit<sup>o</sup>). Yet when we became Christics (Messianics<sup>o</sup>), Father came to be with Mother for us.** (<sup>1</sup>Gk [ΟΡΦΑΝΟΣ](#), [orphan] but the corresponding Heb [אָבֵן](#) and Aram [אָבֵן](#) mean only ‘fatherless’, not also ‘motherless’; [hyperlinear](#))

**7. Those who sow in the winter reap in the summer. The winter is the world,<sup>1</sup> the summer is the other aeon<sup>o</sup>. Let us sow in the world so that we will harvest in the summer. Because of this, it is appropriate for us not to pray in the wintertime. What emerges from the winter is the summer. Yet if anyone reaps in the winter he will not harvest but rather uproot, as this method will not produce fruit. Not only does it [not come forth in winter], but in the other Sabbath also his field is fruitless.** (<sup>1</sup>asyndeton; [Mt 6:1-6](#), [Th 14/27/104!](#); [hyperlinear](#))

**8. The Christ came! Some indeed he ransoms, yet others he saves, yet for others he atones<sup>o</sup>. Those who were alienated he ransomed,<sup>1</sup> he brought them to himself. And he saved those who came to him—these he set as pledges in his desire. Not only when he was revealed did he appoint the soul as he desired, but since the day of the world's origin he appointed the soul. At the time he desires he came first to fetch it, since it was placed among the pledges. It came to be under the bandits and they took it captive. Yet he saved it, and he atoned for both the good and the evil in the world.** (<sup>1</sup>asyndeton; [Mk 10:45](#), [Jn 10:17-18](#); St Justin Martyr, *Dialogue with Trypho*, 47 [ca. 160 AD]: ‘Our Lord Jesus Christ said: As I find you, thus shall I judge you’; [hyperlinear](#))

**9. The light with the darkness, life with death, the right with the left are brothers one to another. It is not possible for them to be separated from one another. Because of this, neither are the good good, nor are the evils evil, nor is the life a life, nor is death a death. Therefore each individual shall be resolved into his origin from (the) beginning. Yet those exalted above the world are immortal (and<sup>1</sup>) are in eternity<sup>o</sup>.** (<sup>1</sup>asyndeton; [Isa 45:7](#), [Lam 3:38](#); Søren Kierkegaard, *Either/Or*: ‘The true eternity is not located after either/or, but before it’; cp. [the Chinese Tao](#); [hyperlinear](#))

**10. The names which are given by the worldly—therein is a great confusion<sup>o</sup>. For their hearts are turned away from the real unto the unreal. And he who hears the (word) ‘God’ does not think of the real, but rather he is made to think of the unreal. So also with (the words) ‘the Father’ and ‘the Son’ and ‘the Sacred Spirit’ and ‘the Life’ and ‘the Light’ and ‘the Resurrection’ and ‘the Convocation<sup>o</sup>’ [and] all the other (words)—they do not think of the real, but rather they are made to think of the [un]real. [...] Moreover they have learned the [all-human] reality of death. They are in the system,<sup>1</sup> [they are made to think of the unreal]. If they were in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.** ([Isa 5:20!](#); <sup>1</sup>asyndeton; note this extraordinary analysis of commonplace religious language as itself both perverted and perverting; Samuel Beckett, *Endgame*: ‘I use the words you taught me. If they don't mean anything any more, teach me others. Or let me be silent’; see also [Ph 13](#), and Clement of Alexandria, *Stromata*, V.14: ‘We are not to think of God according to the opinion of the multitude’; [hyperlinear](#))

**11. One single name they do not utter in the world—the Name which the Father bestowed upon himself by means of the Son, this existent Name of the Father, (which) he exalts over all.<sup>1</sup>**



For the Son could not become the Father, unless he were given the Name of the Father. This existing Name they are made to have in thought, yet nonetheless they speak it not.<sup>2</sup> Yet those who do not have it, cannot even think it. But the truth engendered words in the world for the our sake. It would not be possible to learn it without words. (! Jn 17; <sup>1</sup>Th 77, Tr 45; <sup>2</sup>as in I-Ki 19:12, where קול דממה דקה means ‘calm silent voice’; [hyperlinear](#))

**12.** She alone is the truth. She makes (the) multitude, and concerning us she teaches this alone in a love thru many. (Ph 6/18/40; [hyperlinear](#))

**13.** The authorities<sup>o</sup> desired to deceive humankind, because they perceived him being in a kinship with the truly good. They took the word ‘good’, they applied it to the ungood, so that thru words they might deceive him and bind (him) to the ungood.<sup>1</sup> And subsequently, when these who have recognized<sup>o</sup> themselves receive grace, the (words) are withdrawn from the ungood and applied to the good. For (the authorities) had desired to take the free (person), to keep him enslaved to themselves forever. There are powers entrusted to humans. (The authorities) do not want him [to recognize] (himself), so that they will become [masters] over him. For if there is mankind, there is [slavery]. (Isa 5:20, Ph 10; <sup>1</sup>Henry David Thoreau, *Walden*: ‘The greater part of what my neighbors call good I believe in my soul to be bad’; Aleksandr Solzhenitsyn, *The First Circle*: ‘A prisoner ... who has risen to that stage of development where the bad begins to appear the good’; [hyperlinear](#))

**14.** Sacrifices began [...], and animals were offered up to the powers. [...] They were offered up to them still alive—they were indeed offered up living. Yet (when<sup>1</sup>) they were offered up, they died. (But) the human<sup>2</sup> was offered up dead to God—and he lived. (<sup>1</sup>asyndeton; <sup>2</sup>Christ/Christic; [hyperlinear](#))

**15.** Before the Christ came, there was no bread in the world as (there had been) in paradise<sup>o</sup>, the place where Adam was. It had many plants as nourishment for the wild animals, (but<sup>1</sup>) it had no wheat as food for humankind; the human was nourished like the wild animals. But the Christ was sent, the perfect<sup>o</sup> person. He brought bread from heaven, so that humankind could be nourished with the food of humankind. (<sup>1</sup>asyndeton; Ps 78:25, Jn 6:30-59; NB: ΕΠΙΘΥΣΙΟΝ in Mt 6:11—its sole occurrence in all of Greek literature—means literally ‘super-substantial’ and thus ‘essential’, not ‘daily’; [hyperlinear](#))

**16.** The authorities were thinking that by their own power and volition they enact what they do. Yet the Sacred Spirit in secret was (all along) energizing everything thru them as she wishes. (e.g. Jer 25:8-9, Jn 19:11!; [hyperlinear](#))

**17.** The truth, which exists from the origin, is sown everywhere, and the multitude see it being sown—while yet few who see it reap it. (Mt 22:14, Th 21; [hyperlinear](#))

**18.** Some say that Mariam was impregnated by the Sacred Spirit. They are confused,<sup>1</sup> they know not what they say. Whenever has a female<sup>o</sup> been impregnated by a female? Mariam is the virgin whom no power has defiled<sup>o</sup>, as she is of grandeur among the consecrations for the Hebrew Apostles<sup>o</sup> and for the Apostolics<sup>o</sup>. Whoever of the powers (attempts to) defile this virgin, [... such] powers are (merely) defiling themselves. And the Lord was not going to say ‘my Father [in] the heavens’, as if he indeed had another father—but rather he said simply [‘my Father’]. (<sup>1</sup>asyndeton; Lk 2:48-49!!, Ph 6; *Odes of St Solomon*, 19:6, ‘The Spirit opened the womb of the Virgin’; [hyperlinear](#))

**19.** The Lord says to the Disciples<sup>o</sup>: [...] Indeed come into the house of the Father, (but<sup>1</sup>) do not possess (anything) nor likewise remove (anything/anyone) from the house of the Father.

(<sup>1</sup>asyndeton; [Jn 14:2](#); Clement of Alexandria, in *Stromata*, V.10.64, attributes to the Savior this saying: ‘My mystery is for me and for the Sons of my House’; [hyperlinear](#))

**20a.** ‘Yeshúa’ is a personal name, ‘the Christ’ is a common noun.<sup>1</sup> Thus ‘Yeshúa’ indeed does not occur in any (other) languages, but rather his name is ‘Yeshúa’ as he is called. Yet his name ‘Christ’ in Aramaic<sup>o</sup> is ‘Messiah<sup>o</sup>’, but in Ionian<sup>o</sup> is: **Ο ΧΡΙΣΤΟΣ**. Altogether, all of the remainder have (‘the Anointed<sup>o</sup>’) according to the particular language of each one. ([Lk 1:31](#);

<sup>1</sup>literally ‘secret/revealed name’, but the sense seems to be ‘proper/common noun’; [hyperlinear](#))

**20b.** The revealed Nazarene<sup>o</sup> is the secret! ([Lk 4:16-30](#), [Th 108](#); [hyperlinear](#))

**21.** The Christ has everything within himself—whether human or angel<sup>o</sup> or mystery<sup>o</sup>, and (also) the Father. ([Lk 17:21](#), [Jn 17:21-23](#), [Th 3](#); [hyperlinear](#))

**22.** Those who say that the Lord first died and then arose are confused. For first he arose and (then) he died. If someone first acquires the resurrection, he will not die; (as) God lives, that one was [not] going to [die]. ([Lk 20:36](#), [Jn 11:26](#), [Th 29](#); [hyperlinear](#))

**23.** No one will hide a thing of great value in something conspicuous, but oftentimes has one placed (things worth) countless myriads in something worth a pittance. Thus it is with the soul—something precious came to be in a body scorned as shameful. (Porphyry, *On the Life of Plotinus*, 1: ‘Plotinus ... seemed ashamed of being in the body’; [Gen 3:7](#), [Job 10:11](#), [Th 29/37](#); [hyperlinear](#))

**24.** There are some made fearful lest they arise naked. Therefore they desire to arise in the flesh, and they do not know that those who wear the flesh are the denuded. These who are made [into light] (by) divesting themselves (of the flesh), are they who are not naked.<sup>1</sup> (<sup>1</sup>because they are clad in the images<sup>o</sup>; [Ph 26/85](#); [Odes of St Solomon](#), 25:8, ‘I was clothed with the covering of thy Spirit, and thou removed from me my garment of skin’; [hyperlinear](#))

**25.** (Paul<sup>o</sup> claims that) ‘flesh [and blood will not be able] to inherit the Sovereignty [of God].’<sup>1</sup> What is this which shall not inherit? This which is upon every one of us? Yet this is rather what will inherit—that which belongs to Yeshua with his blood. Therefore he says: He who eats not my flesh and drinks not my blood, has no life within him.<sup>2</sup> What is his flesh? It is the Logos; and his blood is the Sacred Spirit.<sup>3</sup> He who has received these has food and drink and clothing. I myself rebuke those others who say that (the flesh) shall not arise. (For) both of these are in error: Thou say that the flesh shall not arise, but tell me what will arise so that I may honor thee; thou say it is the spirit in the flesh and this other light in the flesh—(but<sup>1a</sup>) this also is an incarnate saying. Whatever thou will say, thou do not say anything apart from the flesh!<sup>2a</sup> It is necessary to arise in this flesh, (as<sup>1a</sup>) everything exists within it.<sup>3a</sup> (<sup>1</sup>=[I-Cor 15:50!](#); <sup>2</sup>=[Jn 6:53!](#); <sup>3</sup>[Ph 106!](#);  
<sup>1a</sup>asyndeton; <sup>2a</sup>an astonishing philosophical argument—emphatically anti-Gnostic and explicitly anti-Pauline; [Job 19:25](#), [Isa 26:19](#), [Dan 12:2](#), [Lk 24:39](#), [Jn 5:25-26](#), [Ac 4:33](#), [Rev/Ap 20:11-13](#); Averroes, *Tahafut al Tahafut*, About the Natural Sciences, II: ‘The soul can only exist through the body’; Moses Maimonides, *The Guide for the Perplexed*, I.51: ‘Man is [essentially] a speaking animal’; <sup>3a</sup>[Norman O. Brown](#), *The Resurrection of the Body*: ‘Eternal life can only be life in a body.... Hence the affirmation of Tertullian: *Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra*—The body will rise again, all of the body, the identical body, the entire body’; [hyperlinear](#))

**26.** In this world they who wear garments<sup>1</sup> are more valuable than the garments. In the Sovereignty of the Heavens the garments<sup>2</sup> are more valuable than those whom they have clothed thru water with fire, which purify the entire place. (<sup>1</sup>of materials; <sup>2</sup>of images; [Ps 104:2!](#), [Ph 24/85](#); [hyperlinear](#))

**27.** The revelations thru those who reveal,<sup>1</sup> the secrets thru those who hide (them). Some (things) are kept secret by those who reveal. (<sup>1</sup>asyndeton; Mt 13:10-15, Rev/Ap 10:4!, Th Prolog/62/108; Henry James, 'The Death of the Lion': 'Wasn't an immediate exposure of everything just what the public wanted?'; [hyperlinear](#))

**28.** There is water in a (Baptism of) water, there is fire in a Chrism<sup>o</sup>. (asyndeton; Mt 3:11; [hyperlinear](#))

**29.** Yeshua took them all by surprise. For he did not reveal himself as he [truly] had been, but rather he has revealed himself as [they will] be able essentially to perceive him. They were susceptible to dying, (but<sup>1</sup>) he revealed himself to them. [He revealed himself] to the great as great, he revealed himself to the small as small, he [revealed himself to the] angels as an angel and to mankind as (a) man.<sup>2</sup> Thus his Logos concealed him from all beings. Some indeed saw him, thinking they were seeing themselves. But (when<sup>1</sup>) he revealed himself to his Disciples in glory upon the mountain, he was not made small. He became great, but he (also) made the Disciples great so that they would be capable of beholding him made great. (<sup>1</sup>asyndeton; <sup>2</sup>Marco Polo, *The Travels*, I.13, re the Magi; Mt 17:1-8; [hyperlinear](#))

**30.** He said on that day in the Eucharist<sup>o</sup>: Oh Thou who have mated<sup>o</sup> the Perfect Light with the Sacred Spirit,<sup>1</sup> mate also our angels with the images<sup>o</sup>! (<sup>1</sup>NB in Hebrew/Aramaic the word 'light' [אור] is masculine, while 'spirit' [רוח] is feminine; [hyperlinear](#))

**31.** Do not disdain the Lamb, for without him it is not possible to see the door. No one divested will be able to enter unto the King. (Jn 1:36; [hyperlinear](#))

**32.** The Sons of the Celestial Person are more numerous than those of the earthly person. If the sons of Adam are numerous although they invariably die, how many more are the Sons of the Perfect Person!—these who do not die but rather are continually being born. (Gen 2:17, Ecc 5:16, Jn 1:13/11:26; Thich Nhat Hanh, *Living Buddha, Living Christ*: 'We continue to be born'; Bob Dylan, *It's Alright Ma* (video): 'He not busy being born is busy dying'; [hyperlinear](#))

**33.** The Father creates (a) Son, but it is not possible for the Son himself to create (a) son. For it is impossible for him who is begotten, himself to beget—but rather, the Son begets for himself Brothers, not sons. (Ps 2:7, Jn 20:17, Th 25, Ph 45!; [hyperlinear](#))

**34.** All those who are begotten within the system are begotten physically, and the others are begotten [spiritually]. Those begotten in His heart [call forth] there to humankind, in order to nourish them in the promise [of the goal] which is above. (Jn 1:12-13; [hyperlinear](#))

**35.** [Grace comes] forth from him thru the mouth, the place where the Logos came forth; (one) was to be nourished from the mouth and to become perfected. The perfect are conceived thru a kiss and they are born. Therefore we also are motivated to kiss one another—to receive conception from within our mutual grace. (I-Sam 20:41, Pro 24:26, Th 108, Ph 59; [hyperlinear](#))

**36.** There were three Mariams who walked with the Lord at all times: his mother and [his] sister and (the) Magdalene<sup>o</sup>—this one who is called his Companion<sup>o</sup>. Thus his (true) Mother and Sister and Mate<sup>1</sup> is (also called) 'Mariam'. (i.e. the Sacred Spirit; Mk 3:35, Th 101, Ph 59; [hyperlinear](#))

**37.** 'The Father' and 'the Son' are single names, 'the Sacred Spirit' is a double name. For they are everywhere—above and below, secretly and manifestly. The Sacred Spirit is in the revealed, she is below, she is in the hidden, she is above. (Ph 74c; the Father is above and hidden, the Son is below and revealed, the Sacred Spirit is both above and below, both hidden and manifest; the *Mundaka Upanishad*: 'That immortal

Brahman alone is in front, that Brahman is behind, that Brahman is to the right and left; Brahman alone pervades everything above and below. This universe is that Supreme Brahman alone'; [hyperlinear](#))

**38.** The Saints are served by the oppressive powers, for (the latter) are blinded by the Sacred Spirit, so that they will think they are assisting a human when they are serving the Saints. Because of this, (when<sup>1</sup>) a Disciple one day made request of the Lord regarding a thing of the world, he says to him: Request of thy Mother, and she will give<sup>2</sup> to thee from that which belongs to another. (<sup>1</sup>asyndeton; <sup>2</sup>Mt 6:11, [ΔΙΑΟΜΙ](#); [hyperlinear](#))

**39.** The Apostles say to the Disciples: May our entire offering obtain salt! They called [wisdom<sup>o</sup>] 'salt'—without it no offering becomes acceptable. ([Lev 2:13](#), [Num 18:19](#), [II-Chr 13:5](#), [Mk 9:49-50](#), [Lk 7:35/11:49/21:15](#), [Ac 6:3](#); [hyperlinear](#))

**40.** Yet wisdom is barren [without (a)] Son—hence [she] is called [the Mother]. They [...] <sup>1</sup> in salt, the place where they shall [be as they were]—they themselves being found by the Sacred Spirit, [the True Mother who] multiplies her Sons. ([Pro 8](#), [Isa 54:1](#), [Lk 7:35](#), [Th 49/101](#); <sup>1</sup>??; see the [hyperlinear](#))

**41.** That which the Father possesses belongs to the Son. And also he himself, the Son, as long as he remains small, those (things) which are his are not entrusted to him. (But) when he matures<sup>1</sup>, all that his Father possesses he bestows upon him. (<sup>1</sup>literally 'becomes a man'; [Th 61b](#), [Ph 2](#); Søren Kierkegaard, *Either/Or*: 'An heir, even if he were heir to the treasures of the whole world, does not possess them before he has come of age'; [hyperlinear](#))

**42.** Those who stray are begotten by the Spirit, and they also go astray thru her. Thus by this same breath<sup>o</sup>, the fire (both) blazes and is extinguished. ([Pro 16:4](#), [Isa 45:7](#), [Lam 3:38](#), [Jn 19:11](#)!; Jonathan Swift, *A Tale of a Tub*, VIII: 'The same Breath which had kindled, and blew up the Flame of Nature, should one Day blow it out'; [hyperlinear](#))

**43.** Wisdom<sup>1</sup> is one thing, and death<sup>2</sup> is another. 'Wisdom' (in Aramaic) is simply 'wisdom' (in Greek), yet the wisdom of death is (itself) dead. This which is the wisdom with death, which is from the acquaintance with death—this is called the minor wisdom. (<sup>1</sup>Aramaic [חכמה](#) [*khokmat*] = Hebrew [חכמה](#) [*khokmah*]: wisdom; <sup>2</sup>Hebrew [מות](#) [*mut*]: die; [hyperlinear](#))

**44.** There are animals submissive to mankind, such as the calf and the donkey and others of this kind. There are others not submissive,<sup>1</sup> isolated in the wilds. The human plows in the field by means of the submissive animals, and by this he feeds himself as well as the animals—whether domesticated or wild.<sup>2</sup> So it is with the Perfect Person: thru the submissive powers he plows, providing to cause the existence of everything. For because of this the entire place stands—whether the good or the evil, both the right and the left. The Sacred Spirit pastures everyone and commands all the powers, the submissive as well as the rebellious and isolated. For truly she continues [at all times] to control them [beyond] the desire of their abilities. [...] (<sup>1</sup>asyndeton; <sup>2</sup>[Pro 14:4](#), [Jas 3:7](#)!, [Ph 62](#); [Ecc 7:14](#), [Ph 9/42/72](#); [hyperlinear](#))

**45.** [Adam] was formed (and<sup>1</sup>) [he begot], (but<sup>1</sup>) thou will [not] find his sons to be noble formations.<sup>2</sup> If he were not formed but rather begotten, thou would have found his seed to be made noble. Yet now he has been formed, (and<sup>1</sup>) he has begotten. What nobility is this? (<sup>1</sup>asyndeton; <sup>2</sup>[Ph 46](#); [Gen 2:7/4:1](#), [Ph 33](#)!; [hyperlinear](#))

**46.** Adultery occurred first, then murder. And (Cain<sup>o</sup>) was begotten in adultery, for he was the son of the serpent.<sup>1</sup> Therefore he became a manslayer just like his other<sup>2</sup> father (the serpent),

**and he killed his brother (Abel<sup>o</sup>). Yet every mating which has occurred between those who are dissimilar is adultery.** (<sup>1</sup>i.e. born of the pretense called human, rather than divine, generation; <sup>2</sup>that is, other than his true Father, God; in the context of the story in [Gen 3-4](#), this ‘other father’ cannot be Adam—who could not have been a murderer at that point of time, there supposedly being as yet no other humans on the earth; [Ecc 11:5!!](#), [Jn 8:31-59!](#), [I-Jn 3:12!](#), [Th 105](#); see ‘Theogenesis’; [hyperlinear](#))

**47. God is a dyer. Just as the good pigments which are called permanent then label the things which have been dyed in them, so it is with those whom God has colored. Because his hues are imperishable, (those who are tinted) become immortal thru his hand's coloring. Yet whomever he baptizes<sup>o</sup>, God immerses in an inundation of waters.<sup>1</sup>** (<sup>1</sup>i.e. a flood of images; [Ph 58](#); [hyperlinear](#))

**48. It is not possible for anyone to see anything of those that are established, unless he has become like them. Not as with the person in the world: he sees the sun without being made a sun, and he sees the sky and the earth and all other things without having been made into them.<sup>1</sup> But in the truth it is thus—thou saw something of that place, thou came to be among those there. Thou saw the Spirit,<sup>2</sup> thou became spiritual; thou saw the Christ,<sup>2</sup> thou became christlike; thou saw [the Father,<sup>2</sup> thou] shall become paternal. Thus [in the world] thou indeed see everything and [thou] do not [see thy self], yet thou see thy self in that [place]. For what thou see, thou shall become.** (<sup>1</sup>[Ps 8:3-4](#); <sup>2</sup>asyndeta; [hyperlinear](#))

**49. Faith receives,<sup>1</sup> love gives. [No one can receive] without faith,<sup>1</sup> no one can give without love. Therefore we believe so that indeed we shall receive, yet we give so that we shall love. Otherwise, if one gives without love, he derives no benefit from having given.** (<sup>1</sup>asyndeta; [hyperlinear](#))

**50. Whoever has not received the Lord, continues still among the Hebrews.** ([Th 43](#), [Ph 6/108](#); [hyperlinear](#))

**51. The Apostles who preceded us called (him) thus: Yeshua the Nazirite<sup>o</sup> Messiah—this is Yeshua the Nazirite Christ. The last name is the Christ, the first is Yeshua, that in the middle is the Nazirite. ‘Messiah’ has two references: both the anointed and also the measured<sup>o</sup>. ‘Yeshua’ in Hebrew is the atonement. ‘Nazara’ is the truth, therefore the Nazirite is the true. The Christ is the measured, the Nazirite and Yeshua are the measurement.** ([Num 6:1-8](#), [Jud 13:5](#)→[Mt 2:23](#), [Ph 20a](#); [hyperlinear](#))

**52. The pearl which is cast down into the mire is not despised, nor if it is anointed with balsam oil is it (more) valued, but rather it has its great worth to its owner at all times. So it is with the Sons of God—whatever happens to them, in their heart they still have honor with their Father.** ([Job 30:19](#), [Jer 38:6](#); [hyperlinear](#))

**53. If thou say ‘I'm a Jew’—no one will be moved. If thou say ‘I'm a Roman’—no one will be disturbed. If thou say ‘I'm a Greek, a barbarian, a slave, a freeman’—no one will be troubled. If thou [say] ‘I'm a Christic’—[everyone] shall heed.<sup>1</sup> May it occur that I have [received from him] in this manner, this which [the worldly] shall not be able to withstand when [they hear] this name!** (<sup>1</sup>[Th 2!](#); [Ac 5:41](#) versus [22:25](#); [hyperlinear](#))

**54. (A) god is a cannibal. Because of this, mankind [is sacrificed] to it. Before mankind was sacrificed, animals were being sacrificed. For these to which they are sacrificed are not divinities.** ([Isa 44:9-20!](#), [Ph 14](#); [hyperlinear](#))

**55. Vessels of glass and vessels of pottery always come forth thru fire. But if glass vessels break**



they are recast, (for<sup>1</sup>) they had come to be by means of a breath<sup>2</sup>. Yet if pottery vessels break they are destroyed, for they had come to be without breath. (Gen 2:7, Jn 20:22; <sup>1</sup>asyndeton; <sup>2</sup>=spirit; ceramics can only be recast before firing; Jer 18:4-10/19:11; [hyperlinear](#))

**56.** A donkey turning at a millstone did a hundred miles walking. (When<sup>1</sup>) it had been released, it found itself still in the same place. There are persons who take many journeys and make no progress anywhere. When evening came upon them, they discerned neither city nor village, neither creation nor nature, neither power nor angel. In vain did the wretches toil! (<sup>1</sup>asyndeton; Ps 127:2, Ecc 2:11; Clement of Alexandria, in *Stromata*, I.8.41, attributes to the Savior this saying: ‘These are they who ply their looms and weave nothing’; [hyperlinear](#))

**57.** The Eucharist is Yeshua. For in Aramaic they call him *farisatha* (פרשה)—this is, the outspread. For Yeshua came to crucify the world. (Odes of St Solomon, 27:1-2, ‘I stretched out my hands and sanctified my Lord; for the extension of my hands is his sign’; [hyperlinear](#))

**58.** The Lord went into the dyeworks of Levi<sup>o</sup>. He took 72 complexions<sup>o,1</sup> he threw them into the vat. He brought them all up white, and he says: This is how the Son of Mankind has come to you—as (a) dyer.<sup>2</sup> (Isa 1:18, Ph 47; <sup>1</sup>asyndeton; <sup>2</sup>of the images; Gen 10 LXX lists 72 nations in all the world; also, Lk 10:1 in MSS p75 B D[05] mentions 72 Disciples; [hyperlinear](#))

**59.** The wisdom which (humans) call barren is herself the Mother of the Angels.<sup>1</sup> And the companion of the [Christ] is Mariam the Magdalene. The [Lord loved] Mariam more than [all the (other)] Disciples, [and he] kissed her often on her [mouth].<sup>2</sup> The other [women] saw his love for Mariam,<sup>c</sup> they say to him: Why do thou love [her] more than all of us? || The Savior<sup>o</sup> replied,<sup>3</sup> he says to them: Why do I not love you as (I do) her? (<sup>1</sup>Pro 8:12+32, Lk 7:35!!, Ph 40; <sup>2</sup>Pro 24:26, S-of-S 1:2/6:9, Th 61b/107, Ph 35/36, Lewis Wallace, *Ben Hur*, V.16: ‘He kissed her. Was it only a kiss of peace?’; <sup>3</sup>asyndeton; [hyperlinear](#))

**60.** (While<sup>1</sup>) a blind (person) and one who sees are both in the dark, they do not differ from one another. When the light comes, then he who sees shall behold the light, and he who is blinded shall remain in the darkness. (<sup>1</sup>asyndeton; Jn 9, Th 34; [hyperlinear](#))

**61.** The Lord says: ‘Blest is he who is before he comes into Being!’<sup>1</sup> For he who is, both was and shall be. (<sup>1</sup>=Th 19!, Ph 1; Rev/Ap 1:8; [hyperlinear](#))

**62.** The exaltation of mankind is not manifest but rather is implicit. Because of this he is master of the animals which are stronger than him—who is greater than them both manifestly and implicitly. And this gives to them their survival. Yet (when<sup>1</sup>) mankind separates from them, they kill each other and gnaw each other and devour each other, because they find no food. Yet they have found food, now that mankind cultivated the earth. (<sup>1</sup>asyndeton; Job 35:11, Mk 1:13, Jas 3:7!, Ph 44; [hyperlinear](#))

**63.** If one goes down into the water (of Baptism) and comes back up without having received anything, saying ‘I’m a Christic’, he has taken the name on loan. Yet if he receives the Sacred Spirit, he has the gift of the name. He who has received a gift is not deprived of it, but he who has taken a loan has it demanded from him. (Jn 4:10, Th 41; [hyperlinear](#))

**64.** This is how it is when one exists in a mystery: the Sacrament<sup>o</sup> of Marriage is grand. For the world is complex—[the system] is based upon mankind, yet [mankind is] based upon matrimony.<sup>1</sup> (Therefore) contemplate the Pure Mating, for it has [great] power! Its imagery

**consists in a defiling<sup>2</sup> [of bodies].** (Th 61b, Ph 79; <sup>1</sup>matrimony↔patrimony<sup>o</sup>, human rather than divine generation and inheritance: see ‘Theogenesis’; <sup>2</sup>Lev 15:18!!!; [hyperlinear](#))

**65.** (Among) the unclean spirits there are essentially male and female. The males indeed are those who thru an inequality<sup>o</sup> mate with the souls inhabiting a female form, yet the females are those who (thus) unite<sup>o</sup> with a male form.<sup>1</sup> And no one will be able to escape from these (once<sup>2</sup>) they seize him (unless<sup>2</sup>) he receives both male and female power—which is the Bridegroom with the Bride. Yet one receives them in the mirrored<sup>o</sup> Bridal-Chamber<sup>o</sup>. Whenever the foolish women see a male sitting alone, they are accustomed to leap upon him, to carouse with him and defile him. So also the foolish men when they see a beautiful female sitting alone, they seduce her (or<sup>2</sup>) coerce her in the desire to defile her. Yet if the man is seen sitting together with his woman, the females cannot intrude upon the man nor can the males intrude upon the woman. So it is (when<sup>2</sup>) the imagery and the angel are mated together, neither can anyone dare to intrude upon the male or the female.<sup>3</sup> He who comes forth from the world cannot be detained any longer merely because he was (previously) in the world. He is revealed as beyond both the yearning and the fear of the [flesh]. He is master over [desire],<sup>2</sup> he is more precious than envy. And if [the multitude] come to seize him (and<sup>2</sup>) to strangle [him], how will this one not be able to escape [by the salvation] of God? How shall he be able [to fear them]? (Ps 3:6; <sup>1</sup>Th 61b!, Ph 46; <sup>2</sup>asyndeton; <sup>3</sup>Ph 30; [hyperlinear](#))

**66.** Frequently there are some who come (and<sup>1</sup>) [they say]: We are faithful, hide [us ... from unclean] and demonic spirits! But if they had possessed the Sacred Spirit, no unclean spirit would have clung to them. (<sup>1</sup>asyndeton; Mk 1:39; [hyperlinear](#))

**67.** Do not fear the essence of the flesh, nor love it. If thou fear it, it will become thy master; if thou love it, it will devour thee (and<sup>1</sup>) strangle thee. (<sup>1</sup>asyndeton; Ps 56:4, Jn 6:63; [hyperlinear](#))

**68.** One exists either in this world or in the resurrection or in the transitional<sup>o</sup> regions. May it not occur that I be found in (the latter)! (In) this world there is good and evil. Its goods are not good and its evils are not evil.<sup>1</sup> Yet there is evil after this world, which is truly evil: that which is called the transition—it is death. While we are in this world it is appropriate for us to be born in the resurrection, so that if we are divested of the flesh we shall find ourselves in the repose (and<sup>2</sup>) not wander in the transition. For many go astray on the way. Thus it is good to come forth from the world before humankind is caused to transgress. (<sup>1</sup>Ph 9; <sup>2</sup>asyndeton; Th 60, Rev/Ap 20:5; James Joyce, *Portrait of the Artist as a Young Man*, 3: ‘It was better never to have sinned, to have remained always a child’; Sylvia Plath, *The Unabridged Journals*: ‘Only that life end not before I am born’; [hyperlinear](#))

**69.** Some indeed neither wish nor have the ability. Yet others if they wish receive no benefit, because they did not practice. For desire makes them transgressors. Yet not desiring righteousness shall conceal from them both the wish and (their) lack of accomplishment. (Hsün Tzu, 3rd century BC China: ‘An inferior man can become a superior man, but he does not want to’; [hyperlinear](#))

**70.** An Apostolic<sup>1</sup> saw in a vision some who were confined in a house of fire, crying out [in the] air with a fiery [voice], cast in the flames [for an era<sup>o</sup>]. There is water in [...], and they proclaim to themselves: [...] The waters can[not] save us [from death! Misled by] their desire, they received [death as] chastisement—this which is called the [outermost] darkness. (<sup>1</sup>probably Philip himself; Ps 66:12, Mt 25:30, Lk 16:19-31!, Rev/Ap 20:14-15; [hyperlinear](#))

**71.** The enemy [comes] forth in water with fire. The soul and the spirit have come forth [in] water and fire with light, which pertain to the Son of the Bridal-Chamber. The fire is the

**Chrism, the light is the fire. I do not speak of this fire that has no form, but rather the other one—whose form is white, which is made of beautiful light and which bestows splendor.** ([Isa 43:2](#), [Ph 26/28/58](#); [hyperlinear](#))

**72.** The truth did not come unto the world naked, but rather it has come in symbolic<sup>o</sup> imagery. (The world) will not receive it in any other fashion. There is a rebirth<sup>o</sup> together with a reborn imagery. It is truly appropriate *not* to be reborn thru the imagery.<sup>1</sup> What is the resurrection with its imagery?—it *is* appropriate to arise thru the imagery.<sup>1</sup> The Bridal-Chamber with its imagery?—it *is* appropriate to come into the truth thru the imagery, which is this Restoration<sup>o</sup>. It is appropriate for those born not only of the words ‘the Father with the Son with the Sacred Spirit’, but (moreover) are begotten of them themselves. Whoever is not begotten of them, will have the name also taken from him.<sup>2</sup> Yet one receives them in the Chrism of the fullness in the power of the cross<sup>3</sup>, which the Apostles call: the right with the left.<sup>1a</sup> For this-one is no longer a Christic but rather a Christ. ([Isa 30:21](#), [Ac 3:21](#); <sup>a</sup>[Jn 3](#): ‘spiritual rebirth’ ≠ ‘corporeal resurrection’: see [Ph 130!](#); <sup>2</sup>[Ph 63](#); <sup>3</sup>anti-Gnostic; <sup>1a</sup>[Ph 9/44](#); [hyperlinear](#))

**73.** The Lord [did] everything sacramentally: a Baptism with a Chrism with a Eucharist with an Atonement with a [Holy] Bridal-Chamber. (the Five Messianic Sacraments; [hyperlinear](#))

**74a.** He says: ‘I came to make [the inner] as the [outer (and<sup>1</sup>) the] outer as the [inner.’<sup>2</sup> He spoke of] everything in that place, which is there [above] this place, by means of symbolic [images....] (<sup>1</sup>asyndeton; <sup>2</sup>=[Th 22!!](#); [Ph 72](#); [hyperlinear](#))

**74b.** Those who say [‘I’m a Christic’] come from the place beyond [all] confusion. ([Ph 10/18/22/97/134](#), [Tr 3](#) ff.; [hyperlinear](#))

**74c.** He who is manifest [from that place] which is there above, is called ‘he who is below’. And He who is hidden, is He who is above him. For it is good that they say ‘the inner and the outer, together with what is outside of the outer’. Because of this, the Lord called destruction ‘the outer darkness’;<sup>1</sup> there is nothing beyond it. He says ‘my Father who is in secret’. He says ‘Go into thy inner chamber, shut thy door behind thee (and<sup>2</sup>) pray to thy Father who is in secret’;<sup>3</sup> this is He who is within them all. Yet He who is within them all is the Fullness—beyond Him there is nothing further within. This is what is meant by ‘He who is above them’. (<sup>1</sup>=[Mt 8:12!](#); <sup>2</sup>asyndeton; <sup>3</sup>=[Mt 6:6!](#); [Th 77](#), [Ph 37](#); Rabindranath Tagore, *Gitanjali*: ‘He it is, the innermost one, who awakens my being’; [hyperlinear](#))

**75.** Before Christ some came forth. They were no longer able to enter into whence they emerged, and they were no longer able to exit from whither they entered. Yet the Christ came. Those who had gone in he brought out, and those who had gone out he brought in. ([I-Ki 3:7](#); [hyperlinear](#))

**76.** In the days when Eve<sup>o</sup> was within Adam,<sup>1</sup> there was no death. When she was separated from him, death came to be. If (she) again enters (and<sup>2</sup>) he receives (her) to him, death shall no longer be. ([Ph 86](#); <sup>1</sup>or ‘when life was within mankind’, see the [hyperlinear](#); <sup>2</sup>asyndeton)

**77.** ‘My God, my God, why oh Lord [did] thou abandon me?’<sup>1</sup>—he spoke these (words) on the cross<sup>2</sup>. For he divided the place [below from the place above], having been begotten in the [Sacred] Spirit by God. (<sup>1</sup>=[Ps 22:1](#)→[Mk 15:34!](#); <sup>2</sup>anti-Gnostic; [hyperlinear](#))

**78.** The [Lord arose] from among the dead. [He became (again)] as he had been, but [his body]

was made [entirely] perfect. He is incarnate, but this [flesh is indeed] a true flesh.<sup>1</sup> [Yet our flesh] is not true, but rather a mirror-image of the true [flesh]. (<sup>1</sup>Jn 1:14/20:27, II-Jn 7; anti-Gnostic!; [hyperlinear](#))

**79.** Let (the) Bridal-Chamber not be for the beasts nor for the slaves nor for impure women!—but rather it is for free men with virgins. (Gen 24:16, I-Ki 1:2, Ac 21:8-9!, Th 61b!, Ph 127!; Odes of St Solomon, 42:9-12, ‘Like the arm of the bridegroom over the bride, so is my yoke over those who know me; and as the bed that is spread in the house of the bridegroom and bride, so does my love cover those that believe in me’; [hyperlinear](#))

**80.** Thru the Sacred Spirit we are indeed born, yet we are reborn thru the Christ. In both we are anointed thru the Spirit—(and<sup>1</sup>) having been begotten, we were mated. (<sup>1</sup>asyndeton; Gen 2:7, Jn 3:7, Ph 72; [hyperlinear](#))

**81.** Without light, no one will be able to see himself either in water or in (a) mirror. Nor again without water or mirror will thou be able to see (thyself) in light. Therefore it is appropriate to be baptized in both—in the light as well as the water. Yet the light is the Chrism. (Pro 27:19, Isa 43:2, Mt 3:11; Odes of St Solomon, 13:1, ‘Behold! The Lord is our mirror; open thine eyes and see them in him—and learn the manner of thy face’; [hyperlinear](#))

**82.** There were<sup>1</sup> three vestibules for places of giving offering in Jerusalem<sup>o</sup>—one open to the west called the holy, another open to the south called the holy of the holiness, the third open to the east called the holy of the holinesses where the High Priest alone enters. The Baptism is the holy vestibule, [the Atonement] is the holy of the holiness, the holy of the holinesses is the Bridal-Chamber. The Baptism has the resurrection [with] the Atonement entering into the Bridal-Chamber. Yet the Bridal-Chamber is more exalted than those. [...] Thou will find nothing that [compares with it].<sup>2</sup> (multiple asyndeta; Lev 16, Num 18:7; <sup>1</sup>‘Were.they’: Coptic ΝΓ.Υ, durative imperfect tense, P194: hence this entry, like saying 137, was written *after* the Roman conquest of 70 AD; <sup>2</sup>Moses ben Nahman [1194-1270 AD], *Letter on Holiness*: ‘The sexual relationship is in reality a thing of great exaltation when it is appropriate and harmonious. This great secret is the same secret of those cherubim who copulate with each other in the image of male and female.... Keep this secret and do not reveal it to anyone unworthy, for here is where you glimpse the secret of the loftiness of an appropriate sexual relationship.... When the sexual relation points to the Name, there is nothing more righteous and more holy than it’; [hyperlinear](#))

**83.** [The saints] are those who pray [always for] Jerusalem [and love] Jerusalem; they [are already in] Jerusalem (and<sup>1</sup>) they see [Jerusalem now.] These are called ‘the saints of the holinesses’<sup>7</sup>. (<sup>1</sup>asyndeton; Ps 122:6, Rev/Ap 21:10; [hyperlinear](#))

**84.** [...] The] curtain (of the Temple) was torn [in order to reveal] the Bridal-Chamber, (which) is nothing other than the image [of the ...] place above. [...] Its curtain was torn from the top to the bottom, for it was appropriate for some from below to go above. (Mk 15:38, Th 84; [hyperlinear](#))

**85.** Those who have been clothed in the Perfect Light—the powers can neither see them nor restrain them. Yet one shall be clothed with light in the Sacrament of the Mating. (Ps 104:2, Ph 24/26; Odes of St Solomon, 21:2, ‘I took off darkness and clothed myself with light’; [hyperlinear](#))

**86.** If the female had not separated from the male, she would not afterward have died with the male. Their separation was the inception of death.<sup>1</sup> Therefore the Christ came, so that he might rectify to himself the separation that had obtained from (the) beginning, by his mating the two together. And by his mating them together, he shall give their lives to those who have died in the separation. Yet the woman mates with her husband in the bridal-chamber. Those however who have mated in the Bridal-Chamber will no longer be separated. Because of this, Eve separated from Adam<sup>2</sup>—because she did not mate with him in the Bridal-Chamber. (Th 11/22, Ph

**87.** The soul of Adam came into being by a Spirit<sup>1</sup>, whose mate is the [Christ. The Spirit] bestowed upon (Adam) is his Mother, and [...] her place was given to him in his soul. (Yet because he had [not yet] been mated in the Logos, the dominant powers bewitched him. [... Yet those who] mate with the [Sacred] Spirit [...] (in) secret [...] are invited individually [...] to the Bridal-Chamber, in order that [...] they shall be mated. (<sup>1</sup>=breath, [Gen 2:7](#); see [Spirit](#) in Th Notes; [hyperlinear](#))

**88.** Yeshua revealed [beside the (River)] Jordan<sup>o</sup> the fullness of the Sovereignty of the Heavens, which existed before the totality. Moreover he was begotten<sup>1</sup> as Son, moreover he was anointed, moreover he was atoned, moreover he atoned. (<sup>1</sup>manuscript dittography here omitted; [hyperlinear](#))

**89.** If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down—and a fire shone for him on that day. He revealed the power of the Bridal-Chamber.<sup>1</sup> Thus his body came into being on that day.<sup>2</sup> He came forth in the Bridal-Chamber as one who has issued from the Bridegroom with the Bride—this is how Yeshua established the totality for himself in his heart. And thru these<sup>3</sup>, it is appropriate for each one of the Disciples to enter into his repose. (<sup>1</sup>Ph 64; <sup>2</sup>anti-Gnostic!; <sup>3</sup>i.e. the Bridegroom with the Bride; [Odes of St Solomon](#), 33:5-8, 'There stood a perfect Virgin who was proclaiming:... Return oh you sons of men, and come oh you daughters of men,... and I will enter into you'; [hyperlinear](#))

**90.** Adam came into being from two virgins—from the Spirit and from the virgin earth. Therefore Christ was begotten from a virgin, so that the stumbling which occurred in the beginning shall be rectified to him. ([Gen 2:7](#), [Lk 1:26-35](#), [Ph 18](#); [hyperlinear](#))

**91.** There were two trees in paradise—the one produces beasts,<sup>1</sup> the other produces humans. Adam ate from the tree that produced beasts, (and<sup>1</sup>) becoming bestial he begot beasts. Because of this, (the beasts) came to be worshiped. [... Humans] begot humans [and then] worshiped humans. [...] (<sup>1</sup>asyndeton; [Ph 54](#); [hyperlinear](#))

**92.** God created mankind, and mankind created gods. This is how it is in the world—men create gods and they worship their creations. It would have been (more) appropriate for the gods<sup>1</sup> to worship the men! (<sup>1</sup>plural, and thus also the previous two times; [Isa 44:9-20](#), [Jer 16:20](#), [Hab 2:18-19](#), [Ph 54](#); [hyperlinear](#))

**93.** Thus is the real truth regarding the deeds of mankind—they essentially come forth thru his power. Therefore they are called (his) abilities. His (progeny) are his sons who came forth thru (his) repose. Because of this, his power governs in his works, yet his repose is manifest in (his) sons. And thou will find that this penetrates unto the imagery. And this is the Mirrored Person: doing his works in his power, yet in repose begetting his Sons. ([Jn 5:19](#), [Th 50!](#); [hyperlinear](#))

**94.** In this world the slaves are forced to work for the free. In the Sovereignty of the Heavens the free shall act to serve the slaves: the Sons of the Bridal-Chamber shall serve the sons of marriage. The Sons of the Bridal-Chamber have [a single] name among them, the repose occurs among them mutually,<sup>1</sup> they are made to have no needs. [...] ([Lk 20:34-36!](#), [Ac 4:34-35](#), [Ph 64](#); <sup>1</sup>asyndeton; [hyperlinear](#))

**95.** The contemplation<sup>o</sup> [of the imagery is aware]ness in greatness of glory.<sup>1</sup> [Truly there is immortal]ity within those in the [Holy Bridal-Chamber, who receive] the glories of those who



[are fulfilled]. (<sup>1</sup>Aristotle, *Metaphysics*, XII.7, 1072b.23; [hyperlinear](#))

**96.** [He who goes down] into the water (of Baptism) does not [...] go down to death,<sup>1</sup> [... for] (Christ) shall atone him [once he has come] forth—namely those who were [called to be fulfilled] in his Name. For he says: [Thus] we shall fulfill all righteousness. (=Mt 3:15!; <sup>4</sup>this is contrary to Paul's doctrine in Rom 6:3-4; [hyperlinear](#))

**97.** Those who say that first they shall die and (then) they shall arise are confused. If they do not first receive the resurrection (while<sup>1</sup>) they live,<sup>2</sup> they will receive nothing (when<sup>1</sup>) they die. Thus also it is said regarding Baptism,<sup>3</sup> (that<sup>1</sup>) Baptism is great, (for<sup>1</sup>) those who receive it shall live. (<sup>1</sup>asyndeton; <sup>2</sup>Jn 11:26, Ph 22; <sup>3</sup>manuscript dittography here omitted; [hyperlinear](#))

**98.** Philip<sup>o</sup> the Apostle says: Joseph<sup>o</sup> the Carpenter planted a grove because he had needed wood for his craft. He himself made the cross from the trees that he had planted, and his heir<sup>o</sup> hung on that which he had planted. His heir was Yeshua, yet the plant was the cross<sup>1</sup>. But the tree of life is in the midst of paradise—and the olive tree, from the heart of which the Chrism came thru him of the resurrection. (<sup>1</sup>anti-Gnostic; it is not certain where the quote from Philip the Apostle ends and the comment by Philip the Evangelist begins; difficult to interpret: perhaps a parable, wherein Joseph = mankind and Christ = the Son of Mankind; Mt 13:55, Ex 30:22-33, Dt 21:22-23, Rev/Ap 22:2; [hyperlinear](#))

**99.** This world devours corpses—furthermore, those who eat in it themselves die. The true (person) consumes life—therefore no one nourished in [the truth shall] die. Yeshúa came from within that place, and he brought nourishment from there. And to those whom he wished he gave their lives, so that they not perish. (Jn 6:53, Th 11 60, Ph 15; [hyperlinear](#))

**100.** God [created] a garden-paradise. Mankind [lived in the] garden, [... but] they were not in the [...] of God in [...] their hearts' [...] given desire. [...] This garden [is the place] where it will be said to me: [Thou may eat] this or not eat [this, according to thy] desire.<sup>1</sup> This is the place (where) I shall consume every different (thing)—there, where is the tree of knowledge which slew Adam. Yet (in) this place the tree of knowledge gave life to mankind. The Torah<sup>o</sup> was the tree. It has (the) capability in itself to bestow the knowledge of good and evil. It neither cured him of the evil nor preserved him in the good, but rather it caused those who had ingested it to die. For death originated because of (the Torah's) saying: Eat this, but do not eat (that)! (Th 113, Gen 2:16-17; <sup>1</sup>Isak Dinesen, 'Sorrow Acre', *Winter's Tales*: 'The Garden of Eden, newly created; from every tree of which ... thou, my Adam, mayest freely eat'; [hyperlinear](#))

**101.** The Chrism is made lord over the Baptism.<sup>1</sup> For from the Chrism we are called Christic(s, and<sup>2</sup>) not because of the Baptism. And (he) was called the Christ because of the Chrism. For the Father anointed the Son, yet the Son anointed the Apostles, yet the Apostles anointed us.<sup>3</sup> He who has been anointed has the totality—he has the resurrection, the light, the cross,<sup>1a</sup> the Sacred Spirit. The Father bestowed this upon him in the Bridal-Chamber (and<sup>2</sup>) he received. (<sup>1</sup>Mt 3:11; <sup>2</sup>asyndeton; <sup>3</sup>Lk 4:18, Jn 20:21-22, Ac 6:5-6!!!; <sup>1a</sup>anti-Gnostic, asyndeton; [hyperlinear](#))

**102.** The Father was in the Son, and the Son in the Father. This is the Sovereignty of the Heavens! (Jn 14:10/17:20-23, Th 113!; Juan Rulfo, *Pedro Páramo*: 'For me,... heaven is right here'; [hyperlinear](#))

**103.** Excellently did the Lord say: Some have attained the Sovereignty of the Heavens laughing, and they came forth [rejoicing from the world]. The Christic [...] who went down into the water immediately came forth as master over everything; because [he did not consider (the Baptism) a] game, but rather he disdained this [changing world for] the Sovereignty of the Heavens. If he disdains (the world) and scorns it as a game, he [shall] come forth laughing. (Ph 96; [hyperlinear](#))

**104.** Furthermore, it is thus regarding the Bread with the Chalice, and the Chrism: there is

nonetheless another (sacrament) exalted over these. (see [Ph 73](#); [hyperlinear](#))

**105.** The system began in a transgression, for he who made it had desired to make it imperishable and immortal. He fell away and did not attain (his) ambition. For there was no imperishability of the system, and there was no imperishability of him who has made the system. For there is no imperishability of things but rather of the Sons, and no one can obtain imperishability except by becoming (a) Son. Yet he who is unable to receive, how much (more) will he be unable to give! ([Ph 5/49](#); Jean-Paul Sartre, *No Exit*: ‘I can’t give and I can’t receive’; [hyperlinear](#))

**106.** The chalice of communion<sup>o</sup> contains wine (and<sup>1</sup>) it contains water. It is designated as the symbol of the blood,<sup>2</sup> over which thanks<sup>3</sup> are given. And it is filled with the Sacred Spirit, and it belongs to the completely Perfected Person. Whenever we drink this, we shall receive the Perfect Person. ([Mk 14:23-24](#), [Jn 19:34](#), [I-Jn 5:6-8](#); <sup>1</sup>asyndeton; <sup>2</sup>anti-gnostic; <sup>3</sup>Gk [EYXAPIΣΤΕΙΝ](#); [hyperlinear](#))

**107.** The Living Water is a body.<sup>1</sup> It is appropriate that we be clothed in the Living Person. Because of this, (when<sup>2</sup>) he comes to go down into the water he undresses himself, in order that he may be clothed with that. (<sup>1</sup>anti-Gnostic!; <sup>2</sup>asyndeton; [Ph 3/26](#); [hyperlinear](#))

**108.** A horse naturally begets a horse, a human begets (a) human,<sup>1</sup> a god begets (a) god.<sup>2</sup> Thus it is regarding the Bridegroom within the Bride—[their Sons] came forth in the Bridal-Chamber. (The) Jews had not derived [...] from the Greeks, [...] and [we Christics do not derive] from the Jews.<sup>3</sup> [...] And these were called [...] the chosen generation of the [Sacred Spirit]—the True Man and the Son of Mankind and the seed of the Son of Mankind. This generation is named true in the world. This is the place where the Sons of the Bridal-Chamber are. (<sup>1</sup>asyndeton; <sup>2</sup>Miguel de Cervantes, Prologue to *Don Quijote de la Mancha*: ‘[In] Nature,... each thing engenders its likeness’; <sup>3</sup>Th 43, Ph 50; [hyperlinear](#))

**109.** Mating occurs in this world (as) man upon woman, the place of strength (joined) with weakness.<sup>1</sup> In eternity there is something else (in) the likeness of mating, yet we call them by these (same) names. Yet there are others which are exalted beyond every name which is named, and (which) transcend force. For (in) the place where there is force, there are those who are superior to force. ([Ph 140](#); [1Gen 3:16](#); [hyperlinear](#))

**110.** The one is not, and the other one is—but they are together this single unity.<sup>1</sup> This is He who shall not be able to come unto (whomever) has the carnal heart. ([Ph 9](#); <sup>1</sup>Chuang Tzu, 4th century BC China: ‘That which is one is one, and that which is not one is also one; he who regards all things as One, is a companion of Heaven’; [hyperlinear](#))

**111.** Is it not appropriate for all those who possess the totality to understand themselves? Some indeed, who do not understand themselves, shall not enjoy those (things) which they have. Yet those who have understood themselves shall enjoy them. ([Ecc 6:1-2](#), [Th 2/67](#); [hyperlinear](#))

**112.** Not only shall they be unable to seize the perfected person, but they shall be unable (even) to see him. For if they see him, they will seize him. In no other manner will one be able to be begotten of Him in this grace, unless he is clothed in the Perfect Light and Perfect Light is upon him. [Thus clad], he shall go [forth from the world]. This is the perfected [Son of the Bridal-Chamber]. ([Mt 5:48](#), [Ph 85](#); [hyperlinear](#))

**113.** [It is appropriate] that we be made to become [perfected persons] before we come forth [from the world].<sup>1</sup> Whoever has received everything [without being made master] of these

places, will [not be able to master] that place; but rather he shall [go] forth to the transition as imperfect. Only Yeshua knows the destiny of this one. (<sup>1</sup>Mt 5:48; Mt 25:31-46, Jn 8:7, Ph 10/68/112; [hyperlinear](#))

**114.** The saint is entirely holy, including his body.<sup>1</sup> For if he receives the bread he will sanctify it, or the chalice,<sup>2</sup> or anything else he receives he purifies. And how will he not purify the body also? (<sup>1</sup>Jn 20:27; <sup>2</sup>this is the Eucharist: Mk 14:22-24; Walt Whitman, *Leaves of Grass*, 142: 'Divine am I inside and out, and I make holy whatever I touch'; emphatically anti-Gnostic!; [hyperlinear](#))

**115.** Yeshua poured death away by perfecting the water of Baptism. Because of this, we indeed are sent down into the water—yet not down unto death,<sup>1</sup> (but rather) in order that we be poured away from the spirit of the world. Whenever that blows, its winter occurs; (but<sup>2</sup>) when the Sacred Spirit breathes, the summer comes. (Mt 28:19, Ph 7/96/103; <sup>1</sup>this contradicts Paul's doctrine in Rom 6:3-4; <sup>2</sup>asyndeton; [hyperlinear](#))

**116.** Whoever recognizes the truth is liberated. Yet he who is liberated does not transgress, for 'the transgressor is the slave of the transgression.'<sup>1</sup> The Mother is the truth, yet the conjoining is the recognition. The world calls liberated those to whom it is given not to transgress. The recognition of the truth exalts the hearts of these to whom it is given not to transgress. This is what liberates them and exalts them over the whole place. Yet love is inspirational. He however who has been liberated thru recognition is enslaved by love for these who have not yet been able to sustain being liberated by recognition. Yet recognition makes them competent, which liberates them. (<sup>1</sup>=Jn 8:32-36!, I-Jn 3:9; [hyperlinear](#))

**117.** Love [does not take] anything, for how [(can) it take anything when everything] belongs to it? It does not [say 'This is mine'] or '(That) is mine', [but rather it says] 'They are thine.' (Job 41:11, Lk 6:30; [hyperlinear](#))

**118.** Spiritual love is [truly] wine with fragrance; all those who are anointed with it enjoy it. As long as the anointed remain, those (also) enjoy it who stand beside them. (But) if they who are anointed with the Chrism cease evangelizing them (and<sup>1</sup>) depart, (then<sup>1</sup>) those who are not anointed (but<sup>1</sup>) only stand alongside remain still in their (own) miasma. The Samaritan gave nothing to the wounded (man) except wine with ointment—and he healed the blows, inasmuch as 'love atones for a multitude of transgressions.'<sup>2</sup> (<sup>1</sup>asyndeton; Lk 10:30-37, Th 24; <sup>2</sup>=Pro 10:12→I-Pet 4:8; [hyperlinear](#))

**119.** Those whom the woman will beget resemble him whom she loves. If (it is) her husband, they resemble her husband; if it is an adulterer, they resemble the adulterer. Often, if there is (a) woman (who) lays with her husband by compulsion, yet her heart is with the adulterer and she is accustomed to mate with him (also, then) he whom she bears in giving birth resembles the adulterer. Yet you who are with the Son of God—love not the world but rather love the Lord, so that those who shall be begotten not come to resemble the world, but rather will come to resemble the Lord. (Ex 20:14, Lev 20:10, II-Sam 11:1-5/12:1-10, Mt 5:27-28+32, Mk 7:21, Jn 8:3-11; [hyperlinear](#))

**120.** The human naturally unites with the human, the horse unites with the horse, the donkey unites with the donkey; the species naturally unite with their like-species. Thus the Spirit naturally unites with the Spirit, and the Logos mates with the Logos, [and the] Light mates [with the Light. If thou] become human, (then) [mankind shall] love thee; if thou become [spiritual], (then) the Spirit shall mate with thee; if thou become rational, (then) the Logos shall unite with thee; if thou become enlightened, (then) the Light shall mate with thee; if thou

transcend, (then) the Transcendental shall repose upon thee. (But) if thou are accustomed to become (like a) horse or donkey or calf or dog or sheep or other of the animals (which are) outside and inferior, (then) neither mankind nor the Spirit nor the Logos nor the Light nor those above nor those within shall be able to love thee. They shall not be able to repose in thee, and thy heritage shall not be among them. (Sir 13:16, Ph 108; Eccl [Ben Sirach] 13:19-20, 'Every beast loves its like; so also every person him that is nearest to himself. All flesh shall consort with the like to itself, and every person shall associate himself to his like'; [hyperlinear](#))

**121.** He who is enslaved without his volition, will be able to be freed. He who has been liberated by the grace of his master, and has sold himself (back) into slavery, shall no longer be able to be freed. (Ex 21:5-6 [but also Lev 25:10!], Ph 116; [hyperlinear](#))

**122.** The cultivation in the world (is) thru four modes<sup>o</sup>—(crops) are gathered into the barn thru soil and water and wind and light. And the cultivation by God is likewise thru four: thru trust and expectation<sup>o</sup> and compassion and recognition. Our soil is the confidence in which we take root; the water is the expectation thru which we are nourished; the wind is the compassion thru which we grow; yet the light is the recognition thru which we are ripened. (Th 25, Ph 116; Gustave Flaubert, *Madame Bovary*: 'Manure and rain and sun and wind bring on the flowers'; Clement of Alexandria, *Stromata*, V.3: 'An ignorant man has sought; and having sought, he finds the teacher; and finding, has believed; and believing, has hoped; and henceforward, having loved, is assimilated to what was loved—such is the method Socrates shows'; [hyperlinear](#))

**123.** Grace causes [the humble soul of the] person of earth to be made sovereign [over ...] what is above the sky.<sup>1</sup> They [received] thru [Him who] is blest; this one by his [Logos truly uplifts] their souls. (<sup>1</sup>Th 2!/11!; [hyperlinear](#))

**124.** This is Yeshua the Christ—he beguiled the entire place and did not burden anyone. Therefore, blest is this perfected person of this kind; for this one is the Logos. (Ph 29; [hyperlinear](#))

**125.** Ask us concerning him, inasmuch as this (attempt to portray) him uprightly is difficult. How shall we be able to succeed in this great (task)? (Th 13!; César Vallejo, 'A Man Passes By', *Human Poems*: 'How to write, afterward, of the Infinite?'; [hyperlinear](#))

**126.** How will he bestow repose on everyone? First of all, it is not appropriate to aggrrieve anyone—whether great or small, whether unbeliever or believer. Then, to provide repose for those who rest among the good. There are some whose privilege it is to provide repose for those who are ideal. He who does good cannot of himself give repose to these, for he does not come of his (own) volition. Yet neither can he aggrrieve them, for he does not oppress them. But he who is ideal sometimes grieves them—not that he is thus (grievous), but rather it is their (own) wickedness which causes them grief. He who is natural<sup>o</sup> gives joy to him who is good—yet from this some grieve terribly. (Pro 21:15, Th 90; [hyperlinear](#))

**127.** A householder acquired everything—whether son or slave or cattle or dog or swine, whether wheat or barley or straw or hay or [bones] or meat (or) acorns. Yet he (was) wise and knew the food of each [one]. Before the sons he indeed set bread with [olive-oil and meat; before] the slaves he set castor-oil with grain; and before the cattle [he set barley] with straw and hay; to the dogs he cast bones; yet before [the swine] he threw acorns and crusts of bread. So it is with the Disciple of God—if he is wise, he is perceptive about the Discipleship. The bodily forms will not deceive him, but rather he will then observe the disposition of the soul of each one in order to speak with him. In the world there are many animals made in human form—these he is accustomed to recognize. To the swine indeed he will throw acorns; yet to the

cattle he will cast barley with straw and hay; to the dogs he will cast bones; to the slaves he will give the elementary<sup>1</sup>; to the Sons he will present the perfect<sup>2</sup>. (<sup>1</sup>the Torah; <sup>2</sup>the Gospel; [Mk 5:9-12!/7:27!](#), [Mt 7:6!](#), [Jn 7:24!](#), [Th 93](#), [Ph 79!](#); NB five spiritual levels and/or stages are here stipulated; [hyperlinear](#))

**128.** There is the Son of Mankind and there is the Grandson of Mankind. The Lord is the Son of Mankind, and the Grandson of Mankind is he who is created thru the Son of Mankind. The Son of Mankind received from God the ability to create; (God alone) has the ability to beget. ([Th 101](#); [hyperlinear](#))

**129.** That which is created is a creature, that which is begotten is a progeny. A creature cannot beget, (but<sup>1</sup>) a progeny can create. Yet they say that the creature begets. However, his progeny is a creature. Therefore (a person's) progeny are not his sons, but rather they are (Sons) of [God]. (<sup>1</sup>asyndeton; [Ecc 11:5](#), [Isa 29:23](#), [Jn 1:12-13/3:3](#), [Ph 33](#); [Kahlil Gibran, The Prophet](#): 'Your children are not your children; they are the sons and daughters of Life's longing for itself. They come through you but not from you; and though they are with you, yet they belong not to you'; [hyperlinear](#))

**130.** He who creates works manifestly, and he himself also is manifest; he who begets [acts] in [secret], and he [hides himself from] the imagery [of others]. (Thus also) the Creator [indeed] creates visibly, yet in begetting [begets the] Sons in secret. (God as masculine creates the observable Universe without, God as feminine begets us from within; see [Ph 93](#) and '[The Maternal Spirit](#)'; [hyperlinear](#))

**131.** No [one will be able] to know on what day [the man] and the woman mate with each other, except themselves only. For marriage in the world is a sacrament for those who have taken a spouse. If the marriage of impurity<sup>1</sup> is hidden, how much more is the Immaculate Marriage a true sacrament!<sup>2</sup> It is not carnal but rather pure, it is not lustful but rather compassionate, it is not of the darkness or the night but rather of the day and the Light. A marriage which is exhibited becomes adultery<sup>3</sup>; and the bride has committed adultery<sup>3</sup> not only if she receives the sperm of another man, but even if she escapes from the bedroom<sup>o</sup> and is seen. Let her display herself only to her father and her mother and the friend of the bridegroom<sup>1a</sup> and the sons of the bridegroom! To these it is given to enter daily into the bridal-chamber. Yet as for the others, let them be made to yearn even to hear her voice and to enjoy (her) fragrance, and let them feed like the dogs from the crumbs that fall from the table! (Those) being from the Bridegroom within the Bride belong in the Bridal-Chamber. No one will be able to behold the Bridegroom with the Bride unless he becomes this. (= [Mk 7:27-28!](#); [!!](#); <sup>2</sup>[Ph 64/73](#); <sup>3</sup>literally, prostitution<sup>o</sup>/prostituted; <sup>1a</sup>[Jn 3:29/15:14-15](#); [hyperlinear](#))

**132.** When Abraham<sup>o</sup> had [rejoiced] at seeing what he was to see, he circumcised the flesh of the foreskin—showing us that it is appropriate to renounce the flesh [which pertains to] this world. (anti-Gnostic; [Gen 17:9-14](#), [Dt 10:6](#), [Jn 8:56](#), [Th 53](#); [hyperlinear](#))

**133.** [... As long as] the entrails of the person are enclosed, the person lives. If his entrails are exposed (and<sup>1</sup>) he is disemboweled, the person will die. So also with the tree: it naturally sprouts and thrives while its root is covered, (but<sup>1</sup>) if its root is exposed the tree withers.<sup>2</sup> Thus it is with everything begotten in the world, not only with the manifest but also with the covert. For as long as the root of evil is hidden, it is strong; yet if it is recognized it is destroyed (and<sup>1</sup>) when it is exposed it perishes. This is why the Logos (John the Baptist!) says 'Already the ax has reached the root of the trees!'<sup>3</sup> It will not (merely) chop off, for that which is chopped off naturally sprouts again. But rather the ax delves down into the ground (and<sup>1</sup>) uproots. Yet Yeshua pulled up the root of the entire place, but the others (had done so) only in part. Ourselves also—let each one of us delve down to the root of the evil that is within him (and<sup>1</sup>)



**tear out its root from his own heart! Yet it will be uprooted if we but recognize it. But if we are unaware of it, it takes root within us and produces its fruits in our hearts. It makes itself master over us (and<sup>1</sup>) we are made into its slaves. We are taken captive, which coerces us into doing what we do not want (and<sup>1</sup>) into [not] doing what we do want.<sup>1a</sup> It is potent until we recognize it. While it is subliminal, it indeed impels.** (*Job 14:7-9, Pro 20:9*; <sup>1</sup>asyndeton; <sup>2</sup>Aeschylus, *Agamemnon*, 967: ‘When the root lives on, the new leaves come back’; <sup>3</sup>=*Mt 3:10!*; <sup>1a</sup>Charles Dickens, *Great Expectations*: ‘I was too cowardly to do what I knew to be right, as I had been too cowardly to avoid doing what I knew to be wrong’; [hyperlinear](#))

**134. Ignorance is the mother of [all evil;<sup>1</sup> and] ignorance (itself) results from [confusion]. Those things originating from [ignorance] neither were nor [are] nor shall be [among the truthful. Yet] they shall be perfected when the entire truth is revealed. For the truth is like ignorance—if it is hidden it reposes within itself, yet if it is revealed it is recognized. (The truth) is glorious in that it prevails over ignorance and liberates from confusion. The Logos says ‘You shall know the truth (and<sup>2</sup>) the truth will set you free!’<sup>3</sup> Ignorance enslaves (but<sup>b</sup>) recognition is freedom. By recognizing the truth, we shall find the fruits of the truth within our hearts. By mating with it, we shall receive our fulfillment.** (<sup>1</sup>*Lk 23:34!*, *Ac 3:17*; <sup>2</sup>asyndeton; <sup>3</sup>=*Jn 8:32!*; [hyperlinear](#))

**135. At present we have the manifestation of creation. They say that (visible beings) are the powerful which are honorable, yet the invisible are the weak which are contemptible. (But) the truth is that visible beings are thus weak and inferior, whereas the invisible are the powerful and honorable.** (*St Bonaventure, De Plantatione Paradisi*, I.t.v.575: ‘The wisdom of the invisible God cannot become known to us except by taking the form of the visible things with which we are familiar’; *Søren Kierkegaard, Concluding Unscientific Postscript*: ‘An omnipresent being should be recognizable precisely by being invisible’; *Antoine de Saint-Exupéry, The Little Prince*: ‘It is only with the heart that one can see rightly; what is essential is invisible to the eye’; the *I Ching*, Hexagram 50, The Ritual Vessel: ‘All that is visible must grow beyond itself, extend into the realm of the invisible’; [hyperlinear](#))

**136. Yet the mysteries of the truth are revealed, composed in symbolic imagery.<sup>1</sup> But the Bedroom is hidden—it is the Saint within the Holiness.** (*Ph 82/83*; <sup>1</sup>*Ph 72*; [hyperlinear](#))

**137. The veil (of the Temple) indeed at first concealed how God governs the creation. Yet (once) the veil was torn and the things within were revealed, then this house was to be forsaken (and<sup>1</sup>) desolate, yet moreover to be destroyed. Yet the entire Divinity departed from these places not within the holies of the holies, for (the Divinity) was not (there) able to unite with the Light nor unite with the flawless fullness. But rather it was to be under the wings of the cross<sup>2</sup> [and in] its arms.** (<sup>1</sup>asyndeton; <sup>2</sup>anti-Gnostic; *Ex 26:31-34, Mt 27:51/23:38/24:2, Ph 84*; this entry must be dated after 70 AD; [hyperlinear](#))

**138. This ark shall be salvation for us when the cataclysm of water has overwhelmed them.** (*Gen 6-9, Pro 10:25, Lk 17:22-37*; [hyperlinear](#))

**139. If some are in the tribe of the priesthood, these shall be permitted to enter within the veil (of the Temple) with the High Priest. Therefore the veil was not torn at the top only, else it would have been opened only for those who are above; nor was it torn at the bottom only, else it would have been revealed only to those who are below. But rather it was torn from the top to the bottom. Those who are above opened to us who are below, in order that we shall enter into the secret of the truth.** (*Num 18:7, Mk 15:38, Ph 84/137*; [hyperlinear](#))

**140. This strengthening is truly excellent. Yet we shall enter therein by means of despised symbols and weaknesses. They are indeed humble in the presence of the perfect glory. There is glory that surpasses glory,<sup>1</sup> there is power which surpasses power.<sup>2</sup> Therefore the perfect have opened to us with the secrets of the truth. Moreover, the saints of the holinesses have been revealed, and the Bedroom has invited us within.** (<sup>1</sup>asyndeton; <sup>2</sup>*Ph 109, Ph 83/137*; [hyperlinear](#))

**141.** As long as the evil indeed is covert, it (remains) potential, not yet truly purged from the midst of the seed of the Sacred Spirit. (Thus) they are enslaved by the oppression.<sup>1</sup> Yet when the Perfect Light is revealed, then it will pour forth upon everyone and all those within it shall receive the Chrism. Then the slaves shall be freed [and] the captives atoned. (Ps 19:12; <sup>1</sup>Th 45, Ph 133; [hyperlinear](#))

**142.** '[Every] plant which my heavenly Father has not sown [shall be] rooted out.'<sup>1</sup> Those who are separated shall be mated (and) [the empty] shall be filled.<sup>2</sup> Everyone who [enters] the Bedroom shall be born in the Light. For they [are not begotten] in the manner of the marriages which we [do not] see, (which) are enacted by night, the fire (of which) [flares] in the dark (and then) is extinguished. Yet rather the Sacraments of this Marriage are consummated in the day and the light. Neither that day nor its light ever sets. (<sup>1</sup>=Mt 15:13!; <sup>2</sup>Th 40; multiple asyndeta; Ph 73/131, Tr 33; [hyperlinear](#))

**143.** If someone becomes a Son of the Bridal-Chamber, he shall receive the Light. If one does not receive it in these places, he will not be able to obtain it in the other place. He who has received that Light shall not be seen, nor shall they be able to seize him; nor shall anyone be able to disturb this one of this nature, even if he socializes in the world. And furthermore, (when) he leaves the world he has already received the truth via the imagery. The world has become eternity, because the fullness is for him the eternal. And it is thus revealed to him individually—not hidden in the darkness (or) the night, but rather hidden in a Perfect Day and a Holy Light. (Ph 85; [hyperlinear](#))

## The Gospel according to Philip<sup>o</sup>

### Notes to Philip

The reader is urged to consult the [hyperlinear](#) for every entry in Philip, as (a) the text is conceptually complex, and (b) the papyrus is somewhat deteriorated—thus, any interpretation must necessarily remain provisional. The translation is concordant with of Thomas, and therefore words discussed in the notes there are not repeated here. Complete references are listed for selected terms; otherwise only the first occurrence is given. The three phases of this translation: 1990/2004/2008.

**Abel** (46): Hebrew **הבל** (vapor, breath; see [Isa 57:13](#)); second son of [Adam](#) and [Eve](#); killed, out of envy, by his brother [Cain](#); [Gen 4:1-16](#).

**Abraham** (132): Hebrew **אַבְרָהָם** (father of many); the original Hebrew patriarch ([Gen 11:26](#)).

**Aeon** (Z): Coptic **ⲈⲚⲈ** (C057a) = Greek **ΑΙΩΝ** (unconditional); designates either a specific *limited* era of time, or a transtemporal eternity—not only, as generally translated, the latter.

**Angel** (21/29/30/56/59/65): Greek **ἄγγελος** = Hebrew **מַלְאָךְ** (*malak*: emissary, messenger); here the pure ego of the individual, who is both born of God and observes (reflects) the images created by God; [Mt 18:10](#), [Lk 20:36](#), [Th 88](#); see '[Angel, Image and Symbol](#)'.

**Anointed** (20a): Hebrew **מָשִׁיחַ** (*mashiakh*: Messiah) = Greek **ΧΡΙΣΤΟΣ**; in ancient Israel priests, prophets and monarchs were installed by crowning with an olive-oil ointment ([Ex 29:7](#), [I-Ki 19:16](#), [II-Sam 2:4](#)—hence [Lk 4:18](#), [Mt 26:6-7](#)); see [Gen 28:18](#), [Ex 30:22-33](#).

**Apostle** (18): Greek **ἀπόστολος** (sent forth); one who is commissioned; compare [Disciple](#).

**Apostolic** (18): Greek **ἀποστολικός** (follower of the Apostles).

**Aramaic** (20a): Semitic language of the ancient world, dated by extra-Biblical records to 3000 BC, source of Hebrew square-letter alphabet, the language of Abraham ([Dt 26:5](#)) as well as of Christ in his ministry ([Mk 5:41/7:34/15:34](#), [Mt 27:46](#)); [Gen 22:20-21](#), [II-Ki 18:26](#), [Isa 36:11](#).

**Atonement** (8/51/73/82/88/96/141): Coptic **ϸⲟⲧⲉ** (C362a) = Greek **ΑΥΤΠΟΩ** = Hebrew **כִּפֹּר** (*kpr*: cover, substitute; as in ‘Yom Kippur’: Day of Atonement); personal sacrifice or suffering, by the guilty *or by the innocent*, which serves to reconcile the guilty (Lev 1:1-4/16:1-34, Isa 53, Mt 5:10-12/20:28, Th 58/68/69a); see Sacrament and Tr 1; Anne Frank, Diary: ‘Maybe our religion will teach the world and all the people in it about goodness, and that’s the reason, the only reason, we have to suffer.’

**Authority** (13): Greek **ΑΡΧΩΝ** (original-being); an official within society; see World-System in Th Notes.

**Baptism** (47/73/81/82/96/97/101/115): Greek **ΒΑΠΤΙΣΜΑ** (immersion); the sacrament of spiritual cleansing re the Torah—see Sacrament, Isa 1:16-17, Mk 1:4, Mt 28:19, Ac 1:22, Tr 37, John the Baptist in Th Notes.

**Bedroom** (131/136/140/142): Greek **ΚΟΙΤΩΝ**; see also Bridal-Chamber.

**Breath** (42): see Spirit in Th Notes.

**Bridal-Chamber** (65/71/72/73/82/94/95/101/108/112/131/143): see Bridal-Chamber in Th Notes; (79/84/86/87/89: Greek **ΠΑΣΤΟΣ**); see also Bedroom, Sacrament, and Ph 64 (the Sacrament of Marriage, the Pure Mating), 85 (the Sacrament of the Mating), 104/109/131 (the Immaculate Marriage), 142 (the Sacraments of this Marriage).

**Cain** (46): Hebrew **יָקֵן** (product and hence possession); that is, ‘my or our product’ rather than ‘product of God’, perhaps indicating that the ‘original transgression’ of humans consisted in claiming (Godlike) to create and hence to judge their offspring; Gen 2:15-4:1, Ecc 11:5!—see Abel, Adam, Eve, Ph 93/129, as well as ‘Theogenesis’.

**Chrism** (28/51/52/71/72/73/80/81/88/98/101/118/141): Greek **ΧΡΙΣΜΑ** (unguent) = Coptic **ⲚⲉⲚ** (C240b), **ϸⲟⲑⲛ** (C388b), **ⲧⲟⲩⲥ** (C461b); the sacrament of anointing with olive oil, christification; see Anointed, Sacrament, Tr 41.

**Christ** (4): Greek **ΧΡΙΣΤΟΣ**; see Anointed.

**Christic** (6/14/48/53/63/72/101/103/108): Greek **ΧΡΙΣΤΙΚΟΣ** (follower of Christ) = Hebrew ‘Messianic’ (follower of the Messiah).

**Communion** (106): Coptic **ϸⲁⲛⲁ** (C559a); communicating with God, prayer: *The Shorter Oxford English Dictionary*, 5th edition, CD-ROM version 2.0: ‘Communion: 3. Intimate mental or spiritual communing’, i.e. *silent prayer*—see Mt 6:6; (note that in Lk 18:1, **ΠΙΑΝΤΟΤΕ ΠΡΟΣΕΥΧΕΣΘΑΙ** enjoins praying *continually*).

**Companion** (36/59): Greek **ΚΟΙΝΩΝΟΣ** (associate, partner; NB plural at Lk 5:10!); see Mate; the feminine of this Greek word does *not* mean ‘wife’; moreover, contrary to the claim made in the popular novel *The Da Vinci Code* (2003), neither does the underlying Aramaic, **ܚܒܪܐ** (*khaver*: female companion), mean ‘spouse’; regarding Leonardo’s famous painting, in his own highly secretive *Notebooks*, I.665, ‘Notes on the Last Supper’, he unambiguously refers to that figure as a male!; see also the video presentation.

**Complexion** (58): Greek **ΧΡΩΜΑ** (the color of the skin) = Sanskrit *varna* (complexion, thus caste!).

**Conjoin** (116): see Union/Unite.

**Confusion** (10/18/22/74b/97/134): Greek **ΠΛΑΝΗ** (straying; hence ‘planet’ as a celestial body which appears to stray relative to the fixed stars); see also Tr 3 ff.

**Contemplation** (95): Greek **ΘΕΩΡΙΑ**; here meaning to behold one’s imagery as God’s own manifested imagination (Mt 18:10, ‘Angel, Image and Symbol’); the quote in Aristotle is: **Η ΘΕΩΡΙΑ ΤΟ ΗΛΙΣΤΟΝ ΚΑΙ ΑΡΙΣΤΟΝ**, ‘Contemplation [of the intelligible (**ΝΟΗΤΟΝ**) is] the most delightful and excellent.’

**Convocation** (10): Greek **ΕΚΚΛΗΣΙΑ** (called-out); the assembly of those ‘called forth’ from the world (Mt 16:18/18:15-20); this had been the term for the Athenian Assembly; Ps 22:22.

**Defilement** (18/64/65): Coptic **ϸⲟⲩⲙ** (C797b) = Greek **ΜΙΑΣΜΑ** = Hebrew **טָמֵא** (*tame*); ritual uncleanness (Lev 15), as opposed to transgression of the Torah (Lev 19)—a vital distinction; see Torah, compare Transgression in Th Notes.

**Disciple** (19): Greek **ΜΑΘΗΤΗΣ** (learner; a word notably absent from Paul’s Epistles); in Attic Greek, used of the pupils of the philosophers and rhetoricians, as in Plato’s *Protagoras*, 315A; compare Apostle.

**Era** (70): see Aeon.

**Eternal** (9/10/109/143): see Aeon.

**Eucharist** (30/57/73/106/114): Greek **ΕΥΧΑΡΙΣΤΙΑ** (well-joying, thanksgiving); the sacrament of bread and wine (Lk 22:14-20); see Sacrament.

**Eve** (76): Hebrew **חַוָּה** (living; Gen 3:20); see Abel, Adam, Cain and Female.

**Expectation** (122): Greek **ΕΛΠΙΣ** = Hebrew **תִּקְוָה** (*tiqvah*); not mere hoping or wishing, but rather *anticipation*—Clement of Alexandria, *Stromata*, II.6: ‘Hope is the expectation of the possession of good; necessarily, then, is expectation founded on faith’; Isa 42:9, Jn 16:13!

**Female** (18): Coptic **ϸⲟⲩⲙⲉ** (C385a); here emphasizing the Sacred Spirit as our Mother, as in Isa 49:15/66:13, Lk 13:34; see Spirit in Th Notes and ‘The Maternal Spirit’.

**Hebrew** (1/6/18/50): Hebrew עֵבֶר (*eber*: cross over, beyond, passer-by, transient; Th 42!); the lineage of Shem and especially of Abraham (Gen 10:21/14:13/16:15—thus Ishmael also was a Hebrew!).

**Heir** (98): Coptic ΣΠΟΣ (C831b: seed, sperm); in light of Ph 18, and as with Greek ΣΠΕΡΜΑ in Ph 108, this term must here be a metaphor for ‘heir’ rather than meaning literally ‘progeny’.

**Image/Imagery** (24n/26n/30/47n/58n/72/84/93/95/130/136/143): see Image in Th Notes.

**Inequality** (65): Coptic ΔΤ.ΤΩΤ (P063d, C438a: not in agreement, not conjoined); see Union and Th 61b!

**Ionian** (20a): Greek ΙΟΝΙΟΣ (violet) = Hebrew יַיִן/יָוָן (*yayin/yavan*: wine); Hebrew name for the Greeks (Gen 10:2-5, Dan 8:21); the coast of Asia Minor (now Turkey) was where Greeks met the ancient middle-eastern civilizations, acquiring the alphabet via the Semitic-speaking Phoenicians (ΦΟΙΝΙΞ: purple—Greek name for the Canaanites [Hebrew: ‘merchants’] of Gen 9:18-10:19/12:5-7, I-Ki 5, Ezek 27-28; cp. Mt 15:22 with Mk 7:26; according to Herodotus' *Histories*, I, Thales of Miletus—the first ‘pre-Socratic’—was a Phoenician/Canaanite).

**Jerusalem** (82): Hebrew יְרוּשָׁלַיִם (foundations/city of peace); note that Hebrew יָרָה (*yarah*: directive) is the root of both ‘Jeru-’ and ‘Torah’.

**Jordan** (88): Hebrew יַרְדֵּן (descender); the river of the Holy Land, in the northern extension of Africa's Great Rift Valley; NB apparently the River Pishon of Gen 2:11!; thus, could the Flood have swept down thru the *Jordan Rift Valley*?!—topologically more intelligible, except for the puzzling Ararat (which, however, means merely ‘sacred/high land’); this would of course place all of Gen 2-9 in the Jordan Valley, with Gen 10 the first human (i.e. linguistic?! ) dispersion, and Gen 11 thereafter in Mesopotamia.

**Joseph the Craftsman** (98): Joseph = Hebrew יוֹסֵף (addition); craftsman = Coptic ΔΜΩΕ (C546b), Greek ΤΕΚΤΩΝ (Mt 13:55); husband of the Virgin Mariam; notably silent thruout the Gospels; see Ph 18.

**Levi** (58): Hebrew לֵוִי (join, convert); the OT patriarch of the priestly line; Ph 58 could thus be interpreted: ‘The Lord went into the dyeworks of conversion [or, of the priesthood]....’ (Isa 14:1, Zech 2:11).

**Magdalene** (36/59): Hebrew מַגְדָּל (*migdal*: watchtower); Christ's companion; Pro 18:10, Isa 5:1-2, Mic 4:8, Lk 8:2, Jn 20:1-18; it should be noted that ΑΙΤΩ in Jn 20:17 means not merely ‘touch, cling to’ but also ‘kindle, ignite’ (as in Lk 8:16) and thus ‘caress’, as also in Lk 7:39; see Mariam and ‘The Paul Paradox’, II.15.

**Mate** (30/36/64/65/80/86/87/89/119/120/131/134/142): Coptic ΩΤΡ (C726b) = Greek ΚΟΙΝΩΝΙΑ (common-being); sexual union; cp. Israelite ‘concubinage’, non-marital sexual union (in which any offspring do not inherit), as Abraham with Hagar and Ketura (Gen 16 & 25:1-6) or King David (II-Sam 15:16)—forbidden neither by the Torah nor by Christ (Ex 20:14, Lev 20:10, Mt 5:28 refer *only* to the wife of another man, *not* to an unmarried woman or a widow); see Companion, Prostitution, Sacrament and Unite.

**Measurement** (51): Hebrew מִשְׁקָל (*m-shql*: of-shekel/weighing) is apparently here being punned with מְשִׁיחַ (*mashiakh*: Messiah).

**Messiah** (20a): Hebrew מְשִׁיחַ (*mashiakh*); see Anointed.

**Messianic** (6): Hebrew ‘Messiah’ with Greek suffix -ΙΚΟΣ (thus ‘follower of the Messiah’); see Christic.

**Mirrored** (65/93): Greek ΕΙΚΟΝΙΚΟΣ: imaged; see Image in Th Notes.

**Mode** (122): Greek ΕΙΔΟΣ; the term for the Platonic forms (often as ΙΔΕΑ) as well as the Aristotelian species; note also the evident allusion to the four primary elements of ancient physics: earth, water, air and fire (recast in modern formulation as the four basic states of matter: solid, liquid, gas and plasma).

**Mystery** (21/64/73/85/89/104/131/136/142): Greek ΜΥΣΤΗΡΙΟΝ; secret or sacrament, a term from the ancient Mediterranean mystery religions; see Sacrament, Mk 4:11, Th 62, Tr 5/45.

**Nationalist** (4): Hebrew גּוֹי (*goy*: corpse!) = Greek ΕΘΝΙΚΟΣ; non-Israelite, pagan, Gentile, as in Ps 2, Mt 18:17/20:25/24:9, Ac 4:25-26.

**Natural** (126): see Vintage/Kind/Natural in Th Notes.

**Nazarene** (20b): Hebrew ‘of Nazareth’ (NT Greek spelling ΝΑΖΑΡΗΘΟΣ, as in Mk 1:24); to be carefully distinguished from:

**Nazirite** (51): Hebrew נָזִיר (*nazir*: crowned, consecrated; LXX and NT Greek spelling ΝΑΖΩΡΑΙΟΣ, as in Num 6:1-8 LXX, Jud 13:5→Mt 2:23); Hebrew holy man or woman (1) with uncut hair, (2) abstaining from products of the grapevine, and (3) avoiding corpses—the latter two rules of which Christ implicitly abrogated (Lk 7:11-17/22:17-18).

**Novice** (1): Greek ΠΡΟΣΗΛΥΤΟΣ (proselyte, toward-comer); a Torah convert (Num 9:14, Tob 1:8, Mt 23:15, Ac 2:10) such as St Nicholas of Antioch (‘Santa Claus’, the first Gentile Disciple!) at Ac 6:5 and Cornelius at Ac 10:1-2; ‘A proselyte is a full Jew’: Abraham Chill, Biblio.35.

**Paradise** (15): Greek ΠΑΡΑΔΕΙΣΟΣ; a term introduced into Greek by Xenophon, from Sanskrit ‘paradesa’ (garden)



via Persian ‘pardes’ (park); see [Gen 2:8 LXX](#) where it translates the Hebrew גַּן (*gan*, garden), [Lk 23:43!](#)

**Patrimony** (64): attribution of the begetting of children to human parents rather than directly to God; ‘matrimony↔patrimony’ (or ‘marriage↔inheritance’) signifies mutual logical entailment, as in [Gen 25:5-6](#) and also laws 170-71 of the *Code of Hammurabi*; Leo Tolstoy, *War and Peace*: ‘An illegitimate son cannot inherit’; see [Cain](#), [Dt 14:1](#), [Hos 1:10](#), [Mt 23:8-9](#), [Lk 20:34-36](#), [Jn 1:12-13/11:52](#), [Th 105](#), as well as ‘[The Maternal Spirit](#)’ and ‘[Theogenesis](#)’.

**Paul** (25/96n/115n): Latin ‘small’; the supposed Apostle (but see ‘[The Paul Paradox](#)’); remarkably, [Mt 5:19](#) can thus be read ‘Whoever relaxes one of the least of these commandments [much less *all* of them, as per [Rom 7:6!](#)] ... shall be called Paul (i.e. small) in the Kingdom of Heaven.’

**Perfect** (15): Greek ΤΕΛΕΙΟΣ (completed); it is essential to note that Biblical morality exhibits a three-valued rather than a binary logic: (1) evil/wrong [in violation of the Torah], (2) good/right [in accordance with the Torah], and (3) perfect [in accordance with the Messiah]; see [Mt 5:48/19:16-21](#), T.P. Brown, ‘[God and the Good](#)’ (*Religious Studies*, 1967).

**Philip The Apostle** (98): (Philip = Greek ΦΙΛΙΠΠΟΣ-ΙΙΠΠΟΣ→ΦΙΛΙΠΠΙΟΣ: friend of horses) [Mk 3:18](#), [Jn 1:43-46/12:21/14:8](#); to be distinguished from:

**Philip The Evangelist** (Colophon): [Ac 6:1-6/8:4-40/21:8-14!](#); prominent early Disciple, one of the Seven and author of this text.

**Prostitution** (131n): Greek ΠΟΡΝΕΙΑ (from ΠΙΕΡΝΗΜΙ: to sell) does not mean ‘fornication’\* (non-adulterous sexual relations outside of marriage, including importantly concubinage [Hebrew פְּלִגְשָׁה, *pilegash*] as in [Gen 16:3/25:6](#)), but rather ‘prostitution’ (cultic or commercial sexual relations, as in ‘porno-graphy’); [Gen 38](#), [Josh 2](#), [Pro 6:26](#); see [Mk 7:21!!](#), [Th 105](#); prostitution is forbidden by [Dt 23:17](#) (cultic) & [Lev 19:29](#) (commercial)—note that the blame falls solely on her parents, her procurer and her clients, and not on the prostitute herself, who is a victim, [Mt 21:31](#); NB using eroticism in advertising is commercial prostitution; Bruce Malina, ‘[Does PORNEIA Mean Fornication?](#)’, *Novum Testamentum*, 1972, notes that ‘there is no evidence in traditional or contemporary usage of the word *porneia* that takes it to mean pre-betrothal, pre-marital, heterosexual intercourse of a non-cultic or non-commercial nature, i.e. what we call “fornication” today’; whereas ‘what makes a given line of conduct ... unlawful, is that it is expressly prohibited by the Torah.... In no case is pre-betrothal, non-commercial, non-cultic heterosexual intercourse (what is commonly called “fornication” today) prohibited!’; as in the present case of [Ph 131](#) as well as [Mt 5:32](#), the term ΠΟΡΝΕΙΑ could by extension also be used for sexual relations explicitly prohibited by the Torah, such as incest, male homosexuality or adultery (i.e. infidelity by a wife—monoandry being one of the female's punishments at [Gen 3:18](#)); see [Mate](#), [Gen 25:1-6](#), [II-Sam 3:2-5/5:13/15:16](#), [Mt 5:32](#), [Jn 8:2-11](#). (\*as importantly and doubtless intentionally *mistranslated* at [Mk 7:21](#) in Jerome's *Latin Vulgate* [405 AD], as well as in William Tyndale's *English NT* [1525]—whereas Martin Luther's *German NT* [1522] has it translated correctly as ‘harlotry’)

**Rebirth** (72): Coptic ΧΠΟ Ν.ΚΕ.СОΠ (birth another time: [C778b](#), [C090b](#), [C349b](#)) ≠! Greek ΓΕΝΕΣΗ ΑΝΩΘΕΝ (generation from above [up-place]; the Greek can equally mean ‘birth from above’ or ‘birth again’; compare [Jn 3:3](#) with [3:31](#)).

**Recognition** (13/116/122/127/133/134): see [Recognition](#) in Th Notes.

**Restoration** (72): Greek ΑΠΟΚΑΤΑΣΤΑΣΙΣ (from-down-stand), as in [Ac 1:6/3:21](#)—in the secular papyri this term is used for the repair of buildings, returning estates to their rightful owners and balancing accounts.

**Sacrament** (64/73/85/104/131/142): see [Mystery](#) and [Ph 127](#); [Ph 73](#) gives a sequential and hierarchical list of five Sacraments: (1) [Baptism](#) [moral cleansing re the Torah]; (2) [Chrism](#) [the Messianic Discipleship]; (3) [Eucharist](#) [the communal meal, commemorating Yeshua's sacrifice]; (4) [Atonement](#) [suffering for the salvation of others: empathy, persecution]; and (5) [Holy Bridal-Chamber](#) [uniting of the male with the female Disciples, to celebrate their eternal birth thru the mating of the Father with the Sacred Spirit].

**Sacred Spirit** (6): see [Spirit](#) and [Sacred Spirit](#) in Th Notes.

**Savior** (59): Greek ΣΩΤΗΡ = Coptic ΝΟΥΨΜ (C243b) = Hebrew יְשׁוּעָה (*ysha*); see [Yeshua](#) in Th Notes, [Tr 1](#).

**Symbol** (72/74a/106/136/140): Greek ΤΥΠΟΣ (type, alphabetical letter, pattern, model, general idea).

**Torah** (100): Hebrew תּוֹרָה (arrow, directive); the 613 commandments or *mitzvot* of the OT Law, also specifically the five books of Moses (Gen→Dt); [Ps 9:7-10](#), [Mal 4:4](#), [Mt 5:17-19/23:23](#), [Lk 16:31](#), [Tr 36](#); *in what script was the Decalogue written at Sinai?*—regarding the origin of the (Semitic) alphabet; see [Baptism](#) and [Perfect](#), also Abraham Chill, [Biblio.35](#).

**Transition** (68): Coptic ΗΤΜΛΕ (C190b) = Greek ΜΕΣΟΤΗΣ (middle); between alternatives, neither the one nor the other ([Rev/Ap 3:16!](#)); see [Wickedness 12](#) in Th Notes.



**Trust** (4/122): Greek ΠΙΣΤΙΣ (faith); not mere factual opinion, but rather personal confidence in someone or something.

**Union/Unite** (65/116/120/137): Coptic TΩ2 (C438a: combine or couple, copulate); NB First Mt 19:12 (celibacy) in the context of the previous four Sacraments, and only then the fifth Sacrament! (Ph 73); see Companion, Mate and Sacrament.

**Wisdom** (39/40/43/59): Greek ΣΟΦΙΑ = Aramaic ܟܚܡܬܐ (*khokmát*, Ex 35:35); see Tr 16/30/34, Philosopher in Th Notes.

## Metalogos: The Gospels of Thomas, Philip and Truth



# † ΑΛΗΘΕΙΑ †

**1. The Gospel of Truth** is joy for those who have received from the Father of truth the gift of recognizing<sup>o</sup> him, thru the power of the Meaning<sup>1</sup> who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Savior—that being the name of the task which he is to do for the atonement of those who had been unacquainted with the Name of the Father. (Mt 1:21, Jn 17, Ac 4:12; <sup>1</sup>Ο Λόγος)

**2.** Now, the Gospel is the revelation of the hopeful, it is the finding of themselves by those who seek him. For since the totality were searching for him from whom they came forth—and the totality were within him, the Inconceivable Incomprehensible, he who exists beyond all thought<sup>1</sup>—hence unacquaintance with the Father caused anxiety and fear. Then the anxiety condensed like a fog so that no one could see. (<sup>1</sup>Ph 125)

**3.** Wherefore confusion grew strong, contriving its matter in emptiness and unacquaintance with the truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Inconceivable Incomprehensible. For the anxiety and the amnesia<sup>1</sup> and the deceitful fabrication were nothing—whereas the established truth is immutable, imperturbable and of unadornable beauty. Therefore despise confusion! It has no roots and was in a fog concerning the Father, preparing labors and amnesia and fear in order thereby to entice those of the transition and take them captive. (Ph 68; <sup>1</sup>Leo Tolstoy, *Anna Karenina*: ‘That universal solution which life gives to all questions, even the most complex and insolvable: one must live in the needs of the day—that is, forget.’)

**4.** The amnesia of confusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship<sup>o</sup>—this being revealed so that forgetfulness might dissolve and the Father be recognized. Since amnesia occurred because the Father was not recognized, thereafter when the Father is recognized there will be no more forgetting.

**5.** This is the Gospel of him who is sought, which he has revealed to those perfected thru the mercies of the Father as the secret mystery:

## *Y'shua the Christ!*

He enlightened those who were in darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the truth which he proclaimed.

**6.** Therefore confusion was enraged at him and pursued him in order to suppress and eliminate him. He was nailed to a crossbeam,<sup>1</sup> he became the fruit of recognizing the Father. Yet it did not cause those who consumed it to perish, but rather to those who consumed it he bestowed a rejoicing at such a discovery. For he found them in himself and they found him in themselves<sup>2</sup>—the Inconceivable Incomprehensible, the Father, this perfect-one who created the totality, within whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet conferred upon them all. (<sup>1</sup>anti-Gnostic: Dt 21:22-23, Jn 19:18, Ac 10:39; <sup>2</sup>Jn 14:20)

**7.** The Father is not jealous, for what envy could there be between him and his members?<sup>1</sup> For if the way of this aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him<sup>2</sup> and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognize and love him. For what did they all lack except acquaintance with the Father? (Jn 14:9; <sup>1</sup>Mk 15:10!, Th 77; <sup>2</sup>Jn 17:21, Ph 21)

**8.** Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst<sup>o</sup> and spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test—yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all there also approached the little children, those who are acquainted with the Father. Having been confirmed, they learned of the face-forms<sup>o</sup> of the Father.<sup>1</sup> They recognized, they were recognized; they were glorified, they glorified. Revealed in their heart was the living book of life, this which is inscribed in the thought and mind of the Father and which has been within his incomprehensibility since before the foundation of the totality. No one can take this (book) away, because it was appointed for him who would take it and be slain.<sup>2</sup> (Isa 5:21, Mt 18:10; <sup>1</sup>Ps 17:15, Clement of Alexandria, *Stromata*, V.6: ‘The Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing Himself with flesh’; <sup>2</sup>anti-Gnostic)

**9.** No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-one—Yeshua!—patiently endured the sufferings in order to take this book, since he knew that his death is life for many.<sup>1</sup> Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible—this-one thru whom all dimensions originate. This is why Yeshua appeared, clothed in that book. (Rev/Ap 5:1-5; <sup>1</sup>anti-Gnostic)

**10.** He was nailed to a crossbeam in order to publish the edict of the Father on the cross.<sup>1</sup> Oh sublime teaching, such that he humbled himself unto death while clad in eternal life! He stripped off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who

had been divested by amnesia.<sup>2</sup> Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the living, inscribed in this book of life, who are taught about themselves and who receive themselves from the Father in again returning to him. (<sup>1</sup>anti-Gnostic: Tr 6 refs.; <sup>2</sup>Ph 75)

**11.** Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. When someone recognizes, he receives the things that are his own and gathers them to himself. For he who is unacquainted has a lack—and what he lacks is great, since what he lacks is Him who will make him perfect. Because the perfection of the totality is in the Father, it is requisite that they all ascend unto him. Thus each and every one receives himself. (Mt 5:48)

**12.** He pre-inscribed them, having prepared this gift for those who emerged from him. Those whose names he foreknew are all called at the end. Thus someone who recognizes has his name spoken by the Father.<sup>1</sup> For he whose name has not been spoken remains unacquainted. How indeed can anyone hearken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call? (<sup>1</sup>I-Sam 3:10, Lk 19:5)

**13.** Thus someone with acquaintance is from above. When he is called he hears and heeds and returns to Him who called, ascending unto him. And he discovers who it is that calls him. In recognition he does the volition of him who called. He desires to please him, and granted repose he receives the Name of the One. He who recognizes thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own. (Th 28)

**14.** He has brought many back from confusion. He went before them into the spaces thru which their hearts had migrated in going astray, due to the depth of Him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognizing him, and that they were able to depart unto themselves because they could neither comprehend nor recognize him in whom they were. For thus his volition had not yet emerged from within himself. For he revealed himself so that all his emanations<sup>o</sup> would reunite with him in recognition.

**15.** This is acquaintance with the living book, whereby at the end he has manifested the eternal-ones<sup>o</sup> as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognize it are themselves expressed. Each letter is a perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the eternal-ones so that thru his alphabet they might recognize the Father. (Ps 139:16, Rev/Ap 1:8)

**16.** His wisdom meditates on the Meaning—his teaching expresses it—his acquaintance revealed it—his dignity is crowned by it—his joy unites with it—his glory exalted it—his appearance manifested it—his repose received it—his love embodied<sup>1</sup> it—his faith embraced it. (<sup>1</sup>definitively anti-Gnostic)

**17.** Thus the Logos of the Father comes into the totality as the fruit of his heart and the face-

form of his volition. But he supports them all, he atones them and moreover he assumes the face-form of everyone, purifying them, bringing them back—within the Father, within the Mother, Yeshua of infinite kindness. The Father uncovers his bosom,<sup>1</sup> which is the Sacred Spirit, revealing his secret. His secret is his Son!<sup>2</sup> Thus thru the compassions of the Father the eternal-ones recognize him. And they cease their toil of seeking for the Father and repose in him, recognizing that this is the repose. (<sup>1</sup>Odes of St Solomon, 8:17, ‘My own breasts I prepared for them, that they might drink my holy milk and live thereby’; see also Ode 19; <sup>2</sup>Ph 20b)

**18.** Having replenished the deficiency, he dissolved the scheme<sup>o</sup>. For the scheme is this world in which he served as a slave, and deficiency is the place of envy and quarreling. Yet the place of the unity is perfect. Since deficiency occurred because the Father was not recognized, thereafter when the Father is recognized there shall be no deficiency. Just as with ignorance: when someone comes to know, the ignorance dissolves of itself—and also as darkness dissipates when the light shines—so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme, but rather it disappears in the fusion of the unity. For now their involvements are made equal at the moment when the fusion perfects the spaces. (Th 61b)

**19.** Each one shall receive himself in the unification and shall be purified from multiplicity unto unity in acquaintanceship—consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the household be holy and silent for the unity. (Ps 46:10, Zech 2:13)

**20.** It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by these which are fully perfect. This is the judgment which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged. (Rev/Ap 1:16)

**21.** There came to the midst the Logos, which is in the heart of those who express it. This was not a mere sound, but rather he became a body.<sup>1</sup> A great disturbance occurred among the jars—for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. Confusion was in anguish at not discerning what to do—distressed and lamenting and shearing<sup>2</sup> from understanding nothing. (<sup>1</sup>anti-Gnostic!; <sup>2</sup>Lev 19:27 & Num 6:5)

**22.** Then when recognition approached with all its emanations, this was the annihilation of confusion, which was emptied into nothingness. The truth came to the midst, and all his emanations recognized and embraced the Father in truth and united with him in a perfect power. For everyone who loves the truth attaches himself to the mouth of the Father with his tongue by receiving the Sacred Spirit.<sup>1</sup> The truth is the mouth of the Father, his tongue is the Sacred Spirit joined to him in truth. This is the revelation of the Father and his self-manifestation to his eternal-ones. He has revealed his secret, explaining it all. (Th Prolog/108; <sup>1</sup>Ac 2:1-4)

**23.** For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognized in coming forth from his heart like sons from a mature person who knows them. Each one whom the Father begets had previously received neither form<sup>o</sup> nor name. Then they were formed thru his self-awareness. Although indeed they had been in his



mind, they had not recognized him. The Father however is perfectly acquainted with all the dimensions, which are within him.

**24.** Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings—but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come.<sup>1</sup> Before anyone is manifest (the Father) knows what he will bring forth. But the fruit that is not yet manifest neither recognizes nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not. (Th 19; 1Ph 1)

**25.** Whoever lacks root also lacks fruit, but still he thinks to himself: ‘I have become, so I shall de cease—for everything that (earlier) did not (yet) exist, (later) shall no (longer) exist.’<sup>1</sup> What therefore does the Father desire that such a person think about himself?: ‘I have been like the shadows and the phantoms of the night!’ When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because they did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work thru these. (<sup>1</sup>Wisd 2:2, ‘We were born by mere chance, and hereafter we shall be as though we had never been’; Victor Hugo, *Les Misérables*: ‘Did I exist before my birth? No. Shall I, after my death? No.’)

**26.** It was as if they were sunk in sleep and found themselves in troubled dreams—either fleeing somewhere, or powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from a high place, or sailing thru the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbors since they are sullied by their blood. (James Joyce, *Ulysses*, 2: ‘History ... is a nightmare from which I am trying to awake’)

**27.** Then the moment comes when those who have endured all this awaken, no longer to see all those troubles—for they are naught.<sup>1</sup> Such is the way of those who have cast off ignorance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognizing the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition. (Isa 29:7-8; 1Th 2)

**28.** How good for the person who returns to himself and awakens, and blest is he whose blind eyes have been opened! And the Spirit ran after him, resurrecting him swiftly. Extending her hand to him who was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is thru the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son. (the five senses: anti-Gnostic!!; Th 19)

**29.** When he appeared, telling them about the incomprehensible Father, he breathed into them<sup>1</sup> what is in the thought of doing his volition. Many received the light and returned to him. But the materialists were alien and did not behold his likeness nor recognize him, although he came forth incarnate<sup>2</sup> in form. Nothing obstructs his course—for imperishability is indomitable. Moreover he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos. (<sup>1</sup>see ΕΜΦΥΣΑΩ [inflate] in Jn 20:22 [LSJ, Biblio. 22: ‘to blow



in’], also [Gen 2:7](#); [Odes of St Solomon](#), 18:19—‘The Most High breathed into them’; <sup>2</sup>anti-Gnostic, [Jn 1:14](#))

**30.** Light spoke thru his mouth, and his voice gave birth to life.<sup>1</sup> He gave to them the thought of wisdom, of mercy, of salvation, of the Spirit of power from the infinity and the kindness of the Father. He abolished punishment and torment,<sup>2</sup> for these caused some who had need of mercy to go astray from his face in confusion and bondage. And with power he pardoned them, and he humbled them in acquaintanceship. (<sup>1</sup>[II-Sam 23:2](#); <sup>2</sup>[Lk 23:34](#), [Jn 8:2-11!](#))

**31.** He became a path for those who had strayed; acquaintance for the unaware; discovery for those who seek; stability for the wavering; and immaculate purity for those who were defiled.

**32.** He is the shepherd who left behind the 99 sheep that were not lost, in order to go searching for this-one which had strayed. And he rejoiced when he found it. For 99 is a number that is counted° on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the One, which is the entire right hand—he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now, the signification within these words is the Father. ([Mt 18:12-13](#), [Th 107](#))

**33.** Even on the Sabbath he labored for the sheep which he found fallen into the pit. He restored the sheep to life, bringing it up from the pit, so that you Sons of heart-understanding may discern this Sabbath on which the work of salvation must never cease, and so that you may speak from this day which is above, which has no night, and from the perfect light which never sets. ([Mt 12:11](#), [Th 27/34](#), [Ph 142](#))

**34.** Speak therefore from your hearts, for you are this perfect day and within you dwells this abiding light. Speak of the truth with those who seek it, and of acquaintanceship unto those who in confusion have transgressed. Support those who stumble, reach out your hand to the sick, feed those who are hungry, give repose to the weary, uplift those who yearn to arise, awaken those who sleep—for you are the wisdom that rescues! ([Mt 25:31-46!](#))

**35.** Thus strength grows in action. Give heed to yourselves—be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten—for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

**36.** For someone who violates the Torah harms himself more than the judgment harms him.<sup>1</sup> For he does his deeds illicitly, whereas he who is righteous does his deeds for the sake of others. Do therefore the volition of the Father, because you are from him. For the Father is kind, and things are good thru his volition. He has taken cognizance of whatever is yours, so that you may repose yourselves concerning such things—for in their fruition it is recognized whose they are. (<sup>1</sup>St Augustine, *Confessions*, I: ‘Every disorder of the soul is its own punishment’; [Jn 16:28](#), [Lk 6:43-44](#))

**37.** The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father loves his fragrance and manifests it everywhere. And blending it with matter,<sup>1</sup> he bestows his fragrance upon the light, and in his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the breath<sup>2</sup> has the sense of smell and draws it to oneself—and thus is someone baptized in the fragrance of the Father. (<sup>1</sup>anti-Gnostic!; <sup>2</sup>spirit; [Ph 118](#))

**38.** Thus he draws into harbor his original fragrance which had grown cold, unto the place from which it came. It was something which in psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterward, when a warm and fragrant breeze blows, it again evaporates. Thus coldness results from separation.<sup>a</sup> This is why the Faithful-One came—to abolish division and bring the warm fullness of love, so that the cold would not return but rather there should be the unification of perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the salvation which comes from on high. Prolonged is the hope of those who await—those whose likeness is the light which contains no shadow—at that time when the fullness finally comes. (II-Pet 3:3-13, Ph 85/112; <sup>a</sup>Th 11, Ph 86)

**39.** The deficiency of matter did not originate thru the infinity of the Father, who came in the time of inadequacy—although no one could predict that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of confusion was not with him. It is a topic for falling prostrate, it is a reposeful topic—to be set upright on one's feet, in being found by This-One who came to bring him back. For the return is called: *Metanoia*!<sup>o</sup> (Mk 1:4+15, Tr 28)

**40.** This is why imperishability breathed forth—to seek after the transgressor so that he might have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his heart's desire. But he who has a lack cannot hide it from him who possesses what he needs. Thus the fullness, which has no deficiency, replenishes the lack. (the *Diatessaron* [150 AD]: 'Where there is suffering, [Christ] says, to there the physician hastens')

**41.** (The Father) gave of himself to replenish whomever lacks, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked,<sup>1</sup> (then the Father) revealed to him a fullness, which is this finding of the light of truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst—so that they would receive their returning. He anoints with the Chrism those who have been troubled.<sup>2</sup> The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected<sup>3</sup>. (<sup>1</sup>Mt 18:4, Th 21/22/46, Tr 8; <sup>2</sup>Th 2; <sup>3</sup>Mt 5:48, Ph 28)

**42.** For jars which are full are those which are sealed<sup>o</sup>. Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant, for then something in the dynamics of the air evaporates it. But nothing is emptied if the sealant has not been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

**43.** He is good. He knows his seedlings, for it is he who planted them in his paradise. Now his paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the logoi<sup>o</sup> of his meditation. Each one of his logoi is the product of his unitary volition in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to becoming manifest. So it occurred that (the Logos) was the first to come forth, at the time when it pleased the will of him who intended it. (Jn 1:1)

**44.** Now the volition of the Father is that which reposes in his heart and pleases him. Nothing

exists without him, nor does anything occur without the volition of the Father.<sup>1</sup> But his volition is unfathomable.<sup>2</sup> His volition is his imprint<sup>3</sup>, and no one can determine it nor anticipate it in order to control it. But whenever he wills, what he wills exists—even if the sight does not please them. They are nothing before the face of God and the volition of the Father. For he knows the beginning and the ending of them all—at their finish he shall question them face-to-face. Yet the finish is to receive acquaintance with This-One who was hidden.<sup>1a</sup> Now this is the Father—this-one from whom the beginning came forth, this-one to whom all these shall return who came forth from him.<sup>2a</sup> Yet they have been manifest for the glory and joy of his Name. (<sup>1</sup>Ps 139:16, Pro 20:24, Jn 5:19; <sup>2</sup>Isa 40:13; <sup>3</sup>Coptic I XNOC, i.e. Greek IXNOΣ: lit. ‘footprint’; <sup>1a</sup>Clement of Alexandria, *Stromata*, V.6: ‘Having become Son and Friend, [the Disciple] is now replenished with insatiable contemplation face to face’; <sup>2a</sup>Th 77)

**45.** Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his Name is transcendental—for it alone is the mystery of the invisible, which thru him comes to ears completely filled with it. (Mt 1:21, Lk 1:31, Jn 17:6-26!, Ph 11!)

**46.** For indeed the Name of the Father is not spoken,<sup>1</sup> yet rather it is manifested as a Son.<sup>2</sup> Accordingly, great is the Name! Who therefore could proclaim a Name for him, the supreme Name, except him alone whose Name this is, together with the Sons of the Name?—those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name. Because the Father is immutable, it is he alone who begot him as his own Name before he fashioned the eternal-ones, so that the Name of the Father would be Lord over their heads—this-one who is truly the Name, secure in his command of perfect power. (Ex 3:14, Th 13; <sup>1</sup>see Ph 11, note 2; also Lao Tse, *Tao Teh Ching*, 1: ‘The name which can be named is not the Eternal Name’; <sup>2</sup>Jn 17:6)

**47.** The Name is not mere verbiage, nor is it only terminology, but rather it is transcendental. He alone named him, he alone seeing him, he alone having the power to give him a name. Whoever does not exist has no name—for what names are given to nothings? But this existing-one exists together with his Name. And the Father alone knows him, and he alone names him.

**48.** The Son is his Name. He did not keep him hidden as a secret—but rather the Son came to be, and (the Father) alone named him. Thus the Name belongs to the Father, such that the Name of the Father is the Son. How otherwise would compassion find a name, except from the Father? For after all, anyone will say to his companion: ‘Whoever could give a name to someone who existed before him?—as if children do not thus receive their names thru those who gave them birth!’

**49.** Firstly, therefore, it is appropriate that we think on this topic: what is the Name? Truly (the Son) is the Name—thus also he is the Name from the Father. He is the existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each individual who is to be created in his heart. For he is the Lordly Name. There is no one else who bestowed it upon him, but he was unnameable and it was ineffable until the time when He who is Perfect gave expression to (the Son) alone. And it is (the Son) who has the power to express his Name and to see him. Thus it pleased (the Father) in his heart that his desired Name be his Son, and he gave the Name to him—This-One who came forth from the profundity.

**50.** (The Son) expressed his secret, knowing that the Father is benevolent. This is exactly why

(the Father) brought this-one forth—so that he might speak of the dominion and his place of repose from which he came, and render glory to the fullness, the majesty of his Name, and the kindness of the Father. He shall speak of the realm from which each one came—and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving his substance in the place where he stood,<sup>1</sup> receiving the taste of that place, receiving nourishment and growth. And his own dominion of repose is his fullness. (<sup>1</sup>Th 28)

**51.** Thus all the emanations of the Father are plenitudes, and the source of all his emanations is within the heart of Him from whom they all flourish. He bestowed their destinies upon them.<sup>1</sup> Thus is each one made manifest, such that thru their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them thru all the heights of heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in embraces. Yet they are not thus made manifest by exalting themselves. They neither lack the glory of the Father, nor do they think of him as being trite or bitter or wrathful. But rather he is benevolent, imperturbable and kind—knowing all the dimensionalities before they come into existence, and having no need of edification. (<sup>1</sup>Ps 139:16, Pro 20:24, Jn 5:19)

**52.** This is the manner of those who themselves belong on high thru the grandeur of the immeasurable, as they await the Unique and Perfect-One who makes himself there for them. And they do not descend unto the abode of the dead°. They have neither jealousy nor lamentation nor mortality there among them, but rather they repose within him who is reposeful. They are neither troubled nor devious concerning the truth, but rather they themselves are the truth. The Father is within them and they are within the Father, perfected and made indivisible in the truly good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these within whom his root is found and who harm no soul. This is the place of the blest, this is their place! (Jn 17:21-23, Ph 102)

**53.** Wherefore let the remainder understand in their places that it is not appropriate for me, having been in the realm of repose, to say anything further. But it is within his heart that I shall be—forever devoted to the Father of the totality, together with those true Brothers and Sisters upon whom pours the love of the Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the true and eternal life and speaking the perfect light which is filled with the seed of the Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, glorifying him in whom they exist. He is good, and his Sons and Daughters are perfect and worthy of his Name. For it is children of this kind that he the Father desires.

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## Notes to Truth

The translation of the Gospel of Truth is concordant with that of Thomas and Philip, and therefore words discussed in the notes there are not duplicated here. Online are (1) the Coptic text: [The Gospel of Truth](#); (2) Kendrick Grobel's detailed [textual commentary](#) ([Biblio.16](#)); and (3) a preliminary version of another extraordinary text from the Nag Hammadi library, which may also be by Valentine: [The Supremacy](#).

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**Acquaintanceship** (4): see [Recognition](#) in Th Notes.

**Count** (32): this refers to the ancient technique of finger-calculation, whereby numbers 1 → 99 were counted on the left

hand but from 100 upward on the right hand; the number 100 itself was formed by touching the right forefinger-tip to the upper joint of the thumb (the Hindus call such a symbolic hand-posture a ‘mudra’).

**Dead, Abode of the** (52): Coptic **ЄMNTЄ** (C056a, C008b: ‘west’, as the entrance to the underworld) = Hebrew **ששול** (sheol: ‘plead’) = Greek **AΔHΣ** (hades: ‘unseen’).

**Emanation** (14/22/23/51): Coptic **†H** (C392); **Th 77**; Grobel (**Biblio.16**) convincingly shows that this term is analogous to the Neo-Platonic notion of divine radiation, wherein all beings are likened to sunbeams emanating from the one God; see Plotinus, *Enneads*: ‘The analogy of light from a sun—the entire intellectual order may be figured as a kind of light, with the One in repose at its summit as its King’ (V.3.12); also **A.C. Bhaktivedanta Swami Prabhupada**, *Beyond Illusion and Doubt* (1999): ‘In the *Bhagavad-gita*, Krishna says, *aham sarvasya prabhavah*: “Everything is emanating from Me.” Christ says that he is the son of God, and this means that he emanates from God.’

**Eternal-Ones** (15): see **Aeon** in Ph Notes; all creatures considered as eternal, relative to the trans-dimensional mind of God (**Lk 20:38**, **Jn 6:54**, ‘**Angel, Image and Symbol**’).

**Face-Form** (8/17): Coptic **MOYNF N.2O** (C175a, C646b: form of face); **Gen 32:30/33:10**, **Th 76**; here the idea seems similar to that expressed in those extraordinary Hindu religious paintings which show all men and creatures as countless manifestations of one transcendental Deity (the Brahman)—this metaphysic is found in the *Upanishads* and the *Bhagavad Gita*; see **Emanation**.

**Form** (23/29/38/52): Latin **FORMA**; it is a noteworthy idiosyncrasy of both this text and the **Supremacy** that the Latin term is employed rather than the Greek **ΜΟΡΦΗ**.

**Logoi** (43): Greek **ΛΟΓΟΙ**; this is the plural of **ΛΟΓΟΣ** (see **Logos** in Th Notes), indicating that each Son-or-Daughter of God is a divine Logos like unto the Savior (see **Lk 6:40** with **Jn 1:1** & **Th 108**, also **Ph 133** where John the Baptist is quoted as Logos!).

**Metanoia** (39): see **Mind, Change of** in Th Notes.

**Midst** (8): Coptic **MHTЄ** (C190b: amidst, in transition, hence this transitory world); see **Transition** in Ph Notes and in **Tr 3**.

**Recognize** (1): see **Recognition** in Th Notes, **Hos 6:6**, **Mt 5:8**.

**Scheme** (18): Greek **ΣΧΗΜΑ**; form, plan, appearance as opposed to the substantial reality.

**Seal** (42): Coptic **TBBЄ** (C398b); a sealant such as retsina, used to affix the top onto a jar/amphora to make it airtight (perhaps led to the tradition of **retsina flavoring** in Greek wine).

